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THE

CHURCH MEMBER'S

HAND-BOOK

CONTAINING THE

DOCTRINES, GOVERNMENT, DISCIPLINE, CUSTOMS AND CONSTITUTION

OF THE

Reformed Church in the United States

TOGETHER WITH A

BRIEF HISTORY AND A COLLECTION OF THE MOST NECESSARY FORMS.

TIFFIN, OHIO.
E. R. GOOD & BRO.
1882.

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PREFACE.

This is a book that should be placed in the hands of every member of the Reformed Church. It gives a somewhat complete, but succinct view of the Doctrines, Government, Discipline and Customs of the Reformed Church, and a brief sketch of its history and historical relations. It is a book also for all those who wish, for any reason, to become fully acquainted with this the oldest branch of the great family of Reformed Churches. There has long been too great an ignorance on this subject in the minds of the public generally. The Reformed Church is too often looked upon as an obscure sect, the growth of the present age. Its name, "REFORMED" is often supposed to refer to some modern "reform," which it advocates. But the Reformed Church is, in fact, the oldest of the Protestant Churches. It has a full and evangelical Creed; a carefully prepared Constitution and Discipline; Customs that come down to us from former ages, which we have no reason to ignore; and a very hopeful future.

Inasmuch as the members of this body form a brotherhood, each one of which is expected to be a workman, it is hoped that this little MANUAL will be of value to all. "For we are laborers together with God. Ye are God's husbandry, ye are God's building."—(1 Cor. 3: 9). There is a work for all to do in the Church. It is a poor idea of life to devote it altogether to the things of time. J. H. G.

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THE

REFORMED CHURCH.

1. The History of the Reformed Church.

Properly to understand the origin, history and character of the Reformed Church (or, as it was formerly called, the German Reformed Church), as a visible outward community, a continuation of the Church founded by Christ (Matt. 16: 18), but reformed of the corruptions which had gradually crept in through the centuries, we must call to mind certain facts with respect to the *Great Reformation* of the sixteenth century. It is well-established that Ulrich Zwingli commenced the work of reformation, and laid the foundations of the Reformed Church in Switzerland, in the year 1516; hence 366 years ago; one year before Martin Luther commenced a similar work in Germany. Hence the Reformed Church is considerably older than the Presbyterian and the Episcopal, and still more so than the Congregational, the Baptist or the Methodist bodies. In the further progress of

that great reformation, two distinct types gradually manifested themselves, the one of which is now known as the Lutheran family of Churches, the other as the Reformed family. The larger portion of Germany became, and still remains Lutheran. Outside of Germany only Scandinavia (including Sweden, Norway, and Denmark), became Lutheran, from which lands that Church has spread also to America. Only about one-fourth of the German lands and provinces attached themselves to the Reformed faith and discipline. But in all other lands the Protestants became known as the Reformed Churches, agreeing, with slight exceptions, in doctrine, government, and cultus. The greatest, most talented, and most logical theologian of that age, JOHN CALVIN, a native of France, but laboring during a long life mostly in Geneva, Switzerland, did much, from that point as a centre, to develop and strengthen the foundations of the Reformed Churches in European lands, and to extend the influence of the Reformed theology, by means of his writings, his vast correspondence, and his personal influence.

In all these European lands the Reformed Churches were in substantial accord and in living sympathy with each; and this unity has again, within a few years, been fostered and made visible in "THE REFORMED ALLIANCE," the second meeting of which was held in Philadelphia, in September and October of the year 1880, at which forty-nine

distinct branches of the Reformed Family were represented.

In this way there arose in Europe the following Churches :

1. The Reformed Church of Switzerland.
2. The Reformed Churches of Germany (as in the Palatinate, in Hessia, in Lippe, in Friesland, in Anhalt, in the Rhenish Provinces, in Nassau, in Westphalia, &c.)
3. The Reformed Church of France.
4. The Reformed Church of Scotland (which a century later, in opposition to the Episcopal party in Great Britain, took the name of Presbyterian).
5. The Reformed Church of England and Ireland (now generally known as the Episcopal Church, or the Church of England.)
6. The Reformed Church of Holland.
7. The Reformed Churches of Hungary and Bohemia (generally designated as Calvinists).
8. The Reformed Church of Poland (now included in Prussia).

The Reformed Church has hence a history, in Europe, of over 360 years. In America it has a history of over 150 years.

The founders of the "Reformed Church in the United States" were families who, like the Pilgrims of New England, fled from cruel religious persecutions, in order to find in these western wilds, a land where they could worship God according to the dictates of their consciences. They were mostly a God-fearing people, and brought with them

their Bibles, their catechisms, their religious books, and a love for the Church of their forefathers. Soon after the territory of Pennsylvania was granted to William Penn in 1681, members of the Reformed Church, mostly from the Palatinate and Switzerland, commenced to settle in the new colony. As early as 1730 the following report was made to the Synod of South Holland, which was interested in America because New York had been settled by Hollanders: "Not long after the first settlement many of the oppressed inhabitants of Germany, and particularly out of the Palatinate, and the districts of Nassau, Waldeck, Witgenstein and Wetterau, emigrated to Pennsylvania with their wives and children." From this time on, German emigration so increased, that in a single year more than thirty thousand left the Palatinate alone, to seek a Patmos in the new world. They settled at first near Philadelphia, then to the north of that city, in the unoccupied counties, mainly in the fertile valleys of Eastern and Central Pennsylvania, New Jersey and Maryland; thence along these same valleys into Virginia, North and South Carolina. To their descendants have been joined many thousands of later immigrants, from all parts of Germany. And so, from the little vine planted by the fathers, there has grown a powerful organization, with Colleges, Theological Seminaries, Female Seminaries, Orphan Homes and Benevolent Societies; with a

roll of ministers now numbering about 800, with 1,400 congregations and over 160,000 communicant members.

The different Reformed and Presbyterian bodies are therefore *daughters of one family*, both historically and theologically, and this we call the "FAMILY OF REFORMED CHURCHES." Of this family the Reformed Church is the oldest in point of years, though not the largest nor the best known.

The NAME by which this Church is known must commend itself to every impartial mind. While the name of the great body founded by Christ and his Spirit, and embracing all the living branches, may properly be called the "Christian Church" or "The Holy Catholic Church," yet these different branches or Confessions must each have some distinguishing title, else how can we speak of them so as to be understood? Is it proper to adopt the name of some distinguished man, and to apply this to the denomination? Evidently this is not according to the mind of Christ, see 1 Cor., 1: 12, 13. We therefore regard it as unfortunate, to say the very least, that several large bodies call themselves Lutherans. Or is it proper to name the Church after some peculiarity of rites, ceremonies or doctrines? Why should some call themselves Baptists, simply because they have some peculiar views about baptism? Or, is it proper to name the Church after something peculiar in its government or organization?

Why call ourselves Presbyterians, because we hold to the equality of all ministers? Or, Methodists, because we lay down an exact method of conversion? The name "REFORMED" has no reference whatever to the modern so-called, reforms, of every kind; but simply to the fundamental and evangelical reformation made, when the accumulated corruptions of ages were abandoned, and the Scriptures were once more enthroned in their proper place as the rule of faith and life in the Church.

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2. DOCTRINES OF THE REFORMED CHURCH.

The DOCTRINES held and expressed in the Reformed Church are set forth plainly, succinctly, and in living connection with each other and with Christ, in the HEIDELBERG CATECHISM, which follows this section. This is the ONLY CREED of this Church. The many other Creeds, Symbols and Catechisms in the family of Reformed Churches are, however, all highly esteemed. The *Reformed Alliance* which met in 1880 was constituted of representatives of 49 different branches of the Reformed Family. The proceedings of that body give a statement of the various Creeds which have authority in them. A Committee will be appointed to draw up a *Consensus* (or General Agreement) of the doctrines of these bodies. But so far as the Reformed Church in the United States is concerned, no other book is

authoritative, or a standard of doctrine, except the Heidelberg Catechism.

This Catechism was prepared and published in 1563 by the Elector, Frederick III, of the Palatinate, Germany, having been prepared at his request by Prof. Zacharias Ursinus, and the celebrated preacher, Casper Olevianus. It was not only adopted by the Synod of that country, but in a short time was welcomed by almost all branches of the Reformed family. It was published not only in German, but in Latin, Greek, Hebrew, Modern Greek, Dutch, French, English, Spanish, Italian, Bohemian, Polish, Hungarian, Arabic, Bengalese, Malay, "and other strange dialects besides." Dr. Schaff has said of it, "That it is the flower of the entire Reformation. It has Lutheran inwardness, Melanchtonian clearness, Zwinglian simplicity and Calvinistic fire, all fused together. . . . . It is greater than Reformers. It is purer and sounder than theologians. It is rather the product of faith and piety, than of knowledge and theology." It was formally adopted in the German States, the Cantons of Switzerland, in Holland, and in Hungary. A few years ago the General Assembly of the Presbyterian Church in the United States endorsed it, and gave permission to its congregations to use it as freely as the Westminter Catechism.

This is therefore not a modern production, born of the changing views of the

present age, but it is the product of the warm life of the Reformation age, in its best period. This Catechism holds so high a position in the Church, because it fulfils a DOUBLE OFFICE. First, it is the authorized Creed, or statement of the doctrines held in the Church. Secondly, it is the book, or Catechism to be used in the religious instruction of those about to become full members of the Church. This double function of the Catechism must always be borne in mind.

If we look at it now as a body of Christian Doctrine, any one who will impartially read and study it, will see that it sets forth THE VERY HEART OF THE GOSPEL. There are many points of doctrine, on which men have differed widely, and which they have debated warmly, that are left altogether free to each one's judgment in this Creed, because they refer not directly to the essence of the Gospel, and are subjects about which men may very naturally differ. Therefore these are properly left open to the conscientious examination of each one. It is well known that this Creed of the Reformed Church is founded reverently and entirely upon the revelations of the Sacred Scriptures.

In respect to the doctrines of the Catechism, we may say, that prominence is given throughout to the "DOCTRINES OF GRACE." By this we mean that circle of doctrines which teach that God's plan of salvation for man, is not a salvation on the ground of his

worthiness, or his works, or his knowledge, or his culture; but a salvation based on the free grace of God in Christ Jesus. This, as is well known, is the great burden of Paul's Epistle to the Romans, and agrees with the spiritual experience of Christians in all ages. But these doctrines have sometimes been overlaid with minute, metaphysical deductions of reason; and these have called forth opposition and produced a large number of sects. But the Reformed Church holds and teaches these doctrines in the simplest and most Scriptural form. "I am righteous before God, not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God; and that I cannot receive or apply the same to myself in any other way than by faith only." (See Cat., 61).

The Catechism makes CHRIST (his person and work in inseperable union) CENTRAL in its theology and religious teachings. It is in truth one of the great merits of this book, as is becoming more and more plain with each succeeding century, that it does not make any one doctrine, the central object of faith, but it gives this place to Christ himself; not to any doctrine concerning Christ, nor even to Christ's teachings, nor to any of the doctrines of Christianity (though these are very important): but the great object on which faith must fix itself is CHRIST HIMSELF; thus agreeing with the

Scriptures: "Believe on the LORD JESUS CHRIST and thou shalt be saved." It lays special stress upon a LIVING UNION WITH CHRIST. The doctrine and part of the "MYSTICAL UNION OF BELIEVERS WITH CHRIST" is one that is too much overlooked in most Creeds; at least we find it nowhere expressed so clearly and so emphatically as in this Catechism. But it is also a very prominent doctrine of the New Testament (Gal. 3: 20.—Rom. 12: 4, 5.—Eph. 4: 15.—John 15: 1—7 &c.). No doctrine is more vital in Theology, and in Christian life and growth and holiness. None is more frequently brought forward in the Catechism. "Only those are saved by Christ, WHO ARE INGRAFTED INTO HIM, and receive all his benefits by a true faith" (20). "I am a Christian, BECAUSE I AM A MEMBER OF CHRIST by faith" (32). "The Holy Spirit is given to me, to make me by a true faith a PARTAKER OF CHRIST AND ALL HIS BENEFITS" (53), etc.

The Catechism also clearly states and enforces "the Misery of Man," in his natural state, as one lying under inherited corruption of nature, and under condemnation on account of actual sin; a view not only Scriptural, but confirmed by all experience. These doctrines (namely, The Misery of Man, The Grace of God, The Life and Sacrifice of Christ, and the Mystical Union of Believers with him) may be called "the central Dogmas of true Christianity."

It is not necessary here to set forth all

the doctrines of the Creed, singly, and at length, because the reader is referred to the Catechism itself, which follows.

The First Part (1—11) formulates the doctrines that relate to man and his misery, namely:

Man's Misery.
Man's True Comfort.
Original Righteousness.
Man's Fall.
Man's Sinfulness: Original and Actual Sin.
The Punishments of Sin, temporal and eternal.

The Second Part (12—85) formulates the doctrines connected with "THE WAY OF SALVATION," namely:

The Redemption of Man.
The Satisfaction required by the law.
Man's Inability.
The Nature of the Redeemer or Mediator.
Why He must be both man and God.
Jesus Christ is this Redeemer.
The Gospel.
Who are saved.
The Nature of True Faith.
What it is necessary to believe.
The Apostles' Creed.
The Trinity.
God the Father and Creation.
Providence.
Benefits of Providence.
The Redeemer.

The Christ, or Messiah.
The Christian.
The Mystical Union.
Adopted Sons of God.
The Person of Christ.
The Incarnation.
The Life of Christ.
Sufferings of Christ.
Necessity of his Death.
Burial.
The Death of the Christian.
Benefits of the Sufferings and Death of Christ.
His Hellish Agonies.
Resurrection of Christ.
Ascension of Christ.
Christ's presence with Christians.
Benefits of his Ascension.
His Sitting at God's right hand.
Profit of Christ's Exaltation.
His Second Coming.
The Holy Ghost.
The Church.
The Communion of Saints.
The Forgiveness of Sins.
The Resurrection of the body.
Everlasting Life.
Justification.
The ground of Justification.
The Reward of Good Works.
The Origin of Faith and Media of Faith.
The Sacraments.
The Ground of Salvation.
Baptism.

Its Meaning.
The Promise on which it is based.
Relation of External and Internal Baptism.
Why Infants are to be baptized.
The Lord's Supper.
How it points to the Sacrifice on the Cross.
The Meaning of the Lord's Supper.
The Promises on which it is founded.
Relation of External and Internal.
The Popish Mass.
For whom is the Supper.
Unbelievers to be excluded.
The Keys of the Kingdom.
How the Gospel opens and shuts the door.
Christian Discipline.

The Third Part (86—129). formulates the doctrines relating to *the Christian Life of Thankfulness*, namely:

Necessity of Good Works.
The Unconverted cannot be Saved.
True Conversion (including Sanctification).
The Crucifixion of the Old Man.
The Quickening of the New Man.
The Nature of Good Works.
The Law of God.
Explanation of the Ten Commandments.
The Sin of Idolatry.
The Knowledge of the true God.
The Sin of Image-Worship.
The Sin of Cursing.

Reverence of the Name of God.
What oaths are lawful.
How to keep the Sabbath.
How to honor the Parents.
The Sin of Murder and Anger.
The Sin of Adultery.
The Sin of Stealing.
The Sin of Falsehood.
The Sin of Covetousness.
Perfectionism.
The Uses of the Law.
Necessity of Prayer.
Requisites of Acceptable Prayer.
For what to Pray.
Explanation of the Lord's Prayer.

THE

HEIDELBERG

CATECHISM,

SPECIALLY ARRANGED

And Adapted for use in Sunday Schools

AND

CATECHETICAL CLASSES.

TIFFIN, OHIO.
E. R. GOOD & BRO.,
1879.

PREFACE.

This new arrangement of the Heidelberg Catechism has been made with the view of adapting it the better for use in Sunday Schools and in the ordinary Catechetical Classes. It is well known that the Synods and Classes have for years desired the introduction of the Catechism into all Sunday Schools as the proper crown of the important work there carried forward. It is believed that in its present form, it can be successfully studied in every school where the Pastor labors personally, or where qualified teachers can be found. It is believed, too, that it will prove a material improvement upon the old form, for ordinary catechetical classes.

Its main peculiarity consists in this, that by it four distinct courses can be taken, thus adapting it to the various grades of the classes.

1. A first course of 52 questions and answers (one for each Sunday in the year) can be taken by using the questions with an (*). This course goes over the whole field of the Catechism, and is well adapted for commencing classes.

2. A second course of 52 Lord's Days, using all the questions and answers, can be taken; in which however only a portion of the Scriptural references are recited and explained. These references are printed in full. This will be found a very great convenience.

3. A third course can be made, by using, in addition to the above, all the references printed in italics, which will have to be searched for in the Bible by the scholars themselves.

4. A fourth can be made by using ALL the references, which are purposely made very full.

This Catechism also renders the formulating of the questions, by the teacher, more easy, by the printing of the first references in parentheses, which at once, to the eye of the teacher, divides each answer into CLAUSES, on each of which, questions are to be asked. J. H. G.

TIFFIN, O., Oct. 1, 1879.

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THE

HEIDELBERG CATECHISM.

1. LORD'S DAY.

**Question* 1.—*What is thy only comfort in life and death ?*

Answer.—That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ (1 Cor. 6 ; 20) ; who with his precious blood hath fully satisfied for all my sins, and delivered me from all the power of the devil (1 John 1 ; 7) ; and so preserves me that, without the will of my heavenly Father, not a hair can fall from my head (John 10 ; 28, 29) ; yea, that all things must be subservient to my salvation (Rom. 8 ; 28); and therefore, by his Holy Spirit, he also assures me of eternal life (Rom. 8 ; 16,) and makes me sincerely willing and ready henceforth to live unto him (Phil. 2 ; 13).

1 Cor. 6 ; 20.—Ye are not your own. For ye are bought with a price ; therefore glorify God in your body and in your spirit, which are God's.—*Ps.* 73 ; 25, 26.—Rom. 14 ; 7, 8.—1 Cor. 3 ; 23.

1 John 1 ; 7.—And the blood of Jesus Christ his Son cleanseth us from all sin.—1 *Pet.* 1 ; 18, 19.—1 John 3 ; 8.—Heb. 2 ; 14, 15.—Tit. 2 : 14.

John 10; 28, 29.—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.—*Luke* 21; 18.—John 6; 39.

Rom. 8; 28.—And we know that all things work together for good to them that love God.

Rom. 8; 16.—The Spirit itself beareth witness with our spirit, that we are the children of God. —2 *Cor.* 1; 22.—2 Cor. 5; 5.

Phil. 2; 13.—For it is God which worketh in you both to will and to do of his good pleasure.—*Ps.* 110; 3.—Rom. 8; 14.—Heb. 13; 21.

*2. *How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happy?*

Three: *First*, how great my sins and miseries are (Rom. 7; 24); *Second*, how I may be delivered from all my sins and miseries (Matt. 11; 28); *Third*, how I shall express my gratitude to God for such deliverance (Ps. 116; 12).

Rom. 7; 24.—O wretched man that I am! who shall deliver me from the body of this death? —*Rom.* 3; 23; Rom. 6; 23.

Matt. 11; 28.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—*John* 3; 16.—John 1; 12.

Ps. 116; 12.—What shall I render unto the Lord for all his benefits toward me?—2 *Cor.* 9; 15. —Ps. 50; 15.

THE FIRST PART.

THE MISERY OF MAN.

2. LORD'S DAY.

3. *Whence knowest thou thy misery?*

Out of the law of God (Rom. 3; 20).

Rom. 3; 20.—For by the law is the knowledge of sin.—*Rom.* 7; 7.—Ex. 20; 1-17.

*4. *What doth the law of God require of us?*

Christ teaches us that briefly (in Matt. 22; 37–40): "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and great commandment (Rom. 13; 10); and the second is like unto it: Thou shalt love thy neighbor as thyself (Matt. 7; 12). On these two commandments hang all the law and the prophets."

Rom. 13; 10—Love is the fulfilling of the law. *Deut.* 6; 5.—1 Tim. 1: 5.

Matt. 7; 12.—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—1 *John*; 4; 20, 21.—1 Cor. 13; 1-8.

*5. *Canst thou keep all these things perfectly?*

In no wise (1 John 1; 8); for I am prone by nature to hate God (Rom. 8; 7) and my neighbor (Titus 3; 3).

1 John 1; 8.—If we say that we have no sin, we deceive ourselves and the truth is not in us.—*Rom.* 3; 10–12.—Jer. 13; 23.

Rom. 8; 7.—The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—*Ps.* 14; 1.—Eph. 2; 3.—Rom. 1; 30.

Titus 3 ; 3.—For we ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.—*Rom.* 1 ; 31.—Gal. 5 ; 19, 20.

3. LORD'S DAY.

6. *Did God then create man so wicked and perverse?*

By no means, but God created man good, and after his own image (Gen. 1 ; 27), in righteousness and true holiness (Eph. 4 ; 24) that he might rightly know God his Creator, heartily love him (Col. 3 ; 10) and live with him in eternal happiness, to glorify and praise him. (Isa. 43 ; 7).

Gen. 1 ; 27—So God created man in his own image; in the image of God created he him.—*Gen.* 1 ; 31.

Eph. 4 ; 24.—And that ye put on the new man, which after God, is created in righteousness and true holiness.—*Ecc.* 7 ; 29.

Col. 3 ; 10.—And have put on the new man, which is renewed in knowledge after the image of him that created him.—1 *Chron.* 28 ; 9.—Rev. 22 ; 14

Isa. 43 ; 7.—For I have created him for my glory. *Prov.* 16 ; 4.—1 Cor. 10 ; 31.—*Ps.* 16 ; 11.

*7. *Whence then proceeds this depravity of human nature?*

From the fall and disobedience of our first parents, Adam and Eve, in Paradise (Rom. 5 ; 12) ; hence our nature is become so corrupt, that we are all conceived and born in sin (John 3; 6).

Rom. 5 ; 12.—By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.—1 *Cor.* 15 ; 22.—Matt. 7 ; 18.—Gen. 3 ; 1-6.

John. 3 ; 6.—That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit.—*Ps.* 51 ; 5.—Ps. 53 ; 1.—Rom. 3 ; 9–12.—Job 14 ; 4.—Gen. 8 ; 21.

8. *Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness ?*

Indeed we are (Rom. 7 ; 18) ; except we are regenerated by the Spirit of God (John 3 ; 3).

Rom. 7 ; 18.—I know that in me (that is, in my flesh) dwelleth no good thing.—2 *Cor.* 3 ; 5.—Gen. 6 ; 5.—Job 15 ; 16.

John 3 ; 3—Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God.—*John* 3 ; 5, 6—Jer. 13 ; 23.—Eph. 2 ; 4, 5.

4. LORD'S DAY.

9. *Doth not God then do injustice to man by requiring from him, in his law, that which he cannot perform ?*—(Gal. 3 ; 10).

Not at all (Rom. 3 ; 20) ; for God made man capable of performing it (Ecc. 7 ; 29) ; but man, by the instigation of the devil, and his own willful disobedience (Rom. 5 ; 19), deprived himself and all his posterity of those divine gifts (Rom. 5 ; 12).

Gal. 3 ; 10.—Cursed is every one that continueth not in all things which are written in the book of the law to do them.—*Rom.* 3 ; 5, 6.—Rom. 1 ; 32.

Rom. 3 ; 20.—By the deeds of the law, there shall no flesh be justified in his sight.—*Rev.* 15 ; 3.

Ecc. 7 ; 29.—God hath made man upright.

Rom. 5 ; 19.—By one man's disobedience many were made sinners.—*Gen.* 3 ; 13.—2 Cor. 11 ; 3.

Rom. 5 ; 12.—Wherefore as by one man sin entered into the world, and death by sin : and so death

passed upon all men, for that all have sinned.—1 *Cor.* 15 ; 22.

*10. *Will God suffer such disobedience and rebellion to go unpunished ?*

By no means, but is terribly displeased with our original (Eph. 2 ; 3), as well as actual sins (Ps. 7 ; 11) ; and will punish them in his just judgment temporally (Gen. 19 ; 24), and eternally (Heb. 9 ; 27) ; as he hath declared, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3 ; 10).

Eph. 2 ; 3.—And were by nature the children of wrath, even as others.—*Rom.* 5 ; 12.—Ps. 51 ; 5–7.

Ps. 7 ; 11.—God is angry with the wicked every day.—*Ps.* 5 ; 5.—Rom. 1 ; 18.

Gen. 19 ; 24.—Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of Heaven.—*The Flood*, Gen. 6 ; 12–17.—*Ps.* 55 ; 23.—Deut. 28 ; 15.

Heb. 9 ; 27.—And it is appointed unto men once to die, but after this the judgment.—*Luke* 16 ; 23.—John 3 ; 36.—Isa. 66 ; 24.—Rev. 14 ; 11.—Matt. 25 ; 41, 46.

11. *Is not God then also merciful ?*

God is indeed merciful (Ps. 103 ; 8) ; but also just (Ps. 89 ; 14) ; therefore his justice requires that sin, which is committed against the most high majesty of God (Ps. 51 ; 4), be also punished with extreme, that is, with everlasting punishment, both of body and soul (Hab. 1 ; 13.)

Ps. 103 ; 8.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—*Ex.* 34 ; 6, 7.—Ps. 100 ; 5.

Ps. 89 ; 14.—Justice and judgment are the habitation of thy throne.—*Ps.* 7 ; 11.—Ps. 97 ; 2.

Ps. 51 ; 4.—Against thee, thee only have I sinned and done this evil in thy sight.—1 *Chron.* 29 ; 11.—Rom. 3 ; 26.

Hab. 1 ; 13.—Thou art of purer eyes than to behold evil, and canst not look on iniquity.—Rev. 14 ; 11.—2 Thes. 1 ; 6–10.—*Matt.* 25 ; 46.

THE SECOND PART.

OF MAN'S DELIVERANCE.

5. LORD'S DAY.

12: *Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we can escape that punishment, and be again received into favor?*

God will have his justice satisfied (Deut. 27, 26) ; and therefore we must make this full satisfaction, either by ourselves (Ezek. 18 ; 4), or by another (2 Cor. 5 ; 21).

Deut. 27 ; 26.—Cursed be he that confirmeth not all the words of this law to do them.—*Ex.* 20 ; 5.

Ezek. 18 ; 4.—The soul that sinneth it shall die. *Matt.* 5 ; 26.

2 Cor. 5 ; 21.—For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.—Rom. 8 ; 3, 4.—Isa. 1 ; 27.

13. *Can we ourselves then make this satisfaction?*

By no means (Job 9 ; 2, 3) ; but on the contrary we daily increase our debt (Matt. 6 ; 12).

Job 9 ; 2, 3.—But how should a man be just with God ? If he will contend with him, he cannot answer him one of a thousand.–*Matt.* 16 ; 26.--Ps. 130 ; 3

Matt. 6 ; 12.—Forgive us our debts, as we forgive our debtors.—*Gen.* 6 ; 5.—Ps. 19 ; 12.—Rom. 2 ; 5.

14. *Can there then be found anywhere one, who is a mere creature, able to satisfy for us?*

None : for first, God will not punish any other creature for the sin which man hath committed (Gen. 2 : 17) ; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it (Ps. 49 ; 7).

Gen. 2 ; 17.—In the day that thou eatest thereof thou shalt surely die.—*Heb.* 10 ; 4.—Heb. 2 ; 16.

Ps. 49 ; 7.—None of them can by any means redeem his brother, nor give to God a ransom for him ; for the redemption of their soul is precious. —*Ps.* 130 ; 3.—Jer. 4 ; 4.

*15. *What sort of a mediator and deliverer, then, must we seek for?*

For one who is very man (Heb. 2 ; 14), and perfectly righteous (Heb. 7 ; 26) ; and yet more powerful than all creatures ; that is, one who is also very God (Hosea 1 ; 7).

Heb. 2 ; 14.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.—1 *Cor.* 15 ; 21.

Heb. 7 ; 26.—For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.—*Heb.* 2 ; 17.

Hosea 1 ; 7.—I will have mercy upon the house of Judah, and will save them by the Lord, their God.—*Jer.* 23 ; 6.—Heb. 7 ; 25.—Isa. 7 ; 14.—Rom. 8 ; 3.—1 Tim. 3 ; 16.

6. LORD'S DAY.

16. *Why must he be very man, and also perfectly righteous?*

Because the justice of God requires that the same human nature, which hath sinned, should likewise make satisfaction for sin (Ex. 32 ; 33) ; and one, who is himself a sinner, cannot satisfy for others (Heb. 7 ; 26, 27).

Ex. 32 ; 33.—Whosoever hath sinned against me, him will I blot out of my book.—1 *Cor.* 15 ; 21.—Rom. 5 ; 15.—Heb. 2 ; 17.

Heb. 7 ; 26, 27.—For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's.—1 *Pet.* 3 ; 18.—Jer. 33 ; 15.—Isa. 53 ; 11.—2 Cor. 5 ; 21.

17. *Why must he in one person be also very God?*

That he might, by the power of his Godhead, sustain, in his human nature, the burden of God's wrath (2 Cor. 13 ; 4) ; and might obtain for, and restore to us righteousness and life (1 John 4 ; 9).

2 Cor. 13 ; 4.—For though he was crucified through weakness, yet he liveth by the power of God.—*Isa.* 53 ; 4.—Acts 2 ; 24.—Isa. 9 ; 6.

1 John 4 ; 9.—In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.—*Jer.* 23 ; 6.—Acts 20 ; 28.—2 Cor. 5 ; 21.—Rev. 19 ; 15, 16.—2 Tim. 1 ; 10.

*18. *Who then is that mediator, who is in one person both very God, and a real righteous man?*

Our Lord Jesus Christ (1 Tim. 2 ; 5,—John 1 ; 1, 14) : "who of God is made unto us wisdom, and righteousness and sanctification, and redemption" (1 *Cor.* 1 ; 30.—*Col.* 2 ; 3. —2 Cor. 5 ; 21.—Rom. 10 ; 4.—Heb. 10 ; 10. —Eph. 1 ; 7.—Rom. 8 ; 3.

1 Tim. 2 ; 5.—There is one God and one Mediator between God and man, the man Christ Jesus. —*Matt.* 1 ; 23.—Phil. 2 ; 6-11.—1 John 5 ; 20.

John 1 ; 1, 14.—In the beginning was the word, and the word was with God, and the word was God.—And the word was made flesh and dwelt among us.

19. *Whence knowest thou this ?*

From the holy Gospel which God first *revealed* in Paradise (Gen. 3 ; 15) ; and afterwards *published* by the Patriarchs and Prophets (Acts 10 ; 43) ; and was pleased to *represent* it by the shadows of sacrifices, and the other ceremonies of the law (Col. 2 ; 17) ; and lastly has *accomplished* it by his only begotten son (John 1 ; 29).

Gen. 3 . 15.—I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head and thou shalt bruise his heel.

Acts 10 ; 43.—To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—*Gen.* 22 ; 18.—Gen. 26 ; 4.—Gen. 28 ; 14.—Gal. 3 ; 16.—Acts 3 ; 24.—John 5 ; 46.—Heb. 1 ; 1.

Col. 2 ; 17.—Which are a shadow of things to come ; but the body is of Christ.—*Heb.* 10 ; 1.— John 3 ; 14, 15.

John 1 ; 29.—Behold the Lamb of God, which taketh away the sin of the world.—*Acts* 13 ; 32, 33. —1 Cor. 5 ; 7.—Gal. 4 ; 4.—2 Cor. 1 ; 20.

20. *Are all men, then, as they perished in Adam, saved by Christ?*

No (Matt. 7; 13, 14); only those who are ingrafted into him, and receive all his benefits by a true faith (John 3; 16).

Matt. 7; 13, 14.—Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it.—*Matt.* 7; 21.—John 3; 36.

John 3; 16.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—2 *Cor.* 5; 17.—John 3; 18.—*John* 1; 12.—Matt. 1; 21.—1 Cor. 1; 30.—Rom. 11; 20.

21. *What is true faith?*

True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word (James 2; 19); but also an assured confidence (Heb. 11; 1), which the Holy Ghost works by the gospel in my heart (Rom. 10; 17); that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, are freely given by God (Rom. 10; 10); merely of grace, only for the sake of Christ's merits. (Eph. 2; 8, 9.)

James 2; 19.—Thou believest that there is one God; thou doest well; the devils also believe and tremble.—*Luke* 8; 13.—Matt. 13; 21.—John 17; 3.

Heb. 11; 1.—Now faith is the substance of things hoped for, the evidence of things not seen.—*Rom.* 4; 20, 21.—Eph. 3; 11, 12.—Heb. 3; 6.—Acts 8; 37.

Rom. 10; 17.—Faith cometh by hearing, and hearing by the word of God.—2 *Cor.* 4; 13.—Gal. 5; 22.

Rom. 10 ; 10.—For with the heart man believeth unto righteousness ; and with the mouth, confession is made unto salvation.—*Acts* 8 ; 37.—Rom. 10 ; 9.—Gal. 2 ; 20.—Eph. 1 ; 6, 7.—2 Tim. 4 ; 8.

Eph. 2 ; 8, 9.—By grace are ye saved, through faith ; and that not of yourselves ; it is the gift of God : not of works, lest any man should boast.—*Rom.* 3 ; 24.—Rom. 8 ; 32.—Eph. 1 ; 7.

*22. *What is then necessary for a Christian to believe ?*

All things promised us in the gospel (Matt. 16 ; 15, 16.) ; which the articles of our catholic undoubted Christian faith, briefly teach us.

Mark 16 ; 15. 16.—Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved.—*Mark* 1 ; 15. —John 20 ; 31.—Matt. 28 ; 20.—Phil. 1 ; 29.—Acts 24 ; 14.

*23 *What are these articles ?*

1. I believe in God, the Father Almighty, maker of heaven and earth :

2. And in Jesus Christ, his only begotten Son, our Lord ;

3. Who was conceived by the Holy Ghost, born of the Virgin Mary :

4. Suffered under Pontius Pilate ; was crucified, dead and buried ; he descended into hell :

5. The third day he rose from the dead :

6. He ascended into heaven, and sitteth at the right hand of God, the Father Almighty :

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost:

9. I believe in the Holy Catholic Church: the communion of saints:

10. The forgiveness of sins :

11. The resurrection of the body:

12. And the life everlasting.

8. LORD'S DAY.

*24. *How are these articles divided ?*

Into three parts : the first is of God the Father, and our Creation; the second, of God the Son, and our Redemption ; the third, of God the Holy Ghost, and our Sanctification.

25. *Since there is but one divine essence, why speakest thou of Father, Son, and Holy Ghost ?*

Because God has so revealed himself in his word, that these three and distinct persons (Matt. 28 ; 19), are the one, true, and eternal God (Matt. 12 ; 29).

Matt. 28 ; 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—*John* 14 ; 16, 17.—John 5 ; 32.—John 15 ; 26.—John 10 ; 33.—Matt. 3 ; 16, 17.—Heb. 1 ; 8.—Acts 5 ; 3, 4.—2 Cor. 13 ; 13.—1 Cor. 12 ; 4-6.

Matt. 12 ; 29.—The first of all the commandments is, Hear O Israel : the Lord our God is one Lord. 1 *Cor.* 8 ; 4.—Eph. 4 ; 6.—Isa. 44 ; 6.—Isa. 45 ; 5.

OF GOD THE FATHER.

9. LORD'S DAY.

*26. *What believest thou when thou sayest "I believe in God the Father Almighty, maker of Heaven and Earth?"*

That the eternal Father of our Lord Jesus Christ (Eph. 1 ; 3), who of nothing made heaven and earth, with all that is in them (Heb. 11 ; 3) ; who likewise upholds and governs the same by his eternal counsel and providence (Eph. 1 ; 11) ; is, for the sake of Christ his Son, my God and my Father (John 20 ; 17) ; on whom I rely so entirely, that I have no doubt but that he will provide me with all things necessary for soul and body (1 Pet. 5 ; 7) ; and further, that he will make whatever evils he sends upon me in this valley of tears, turn out to my advantage (Rom. 8 ; 28) ; for he is able to do it, being Almighty God, and willing, being a faithful Father (Ps. 103 ; 13).

Eph. 1 ; 3.—Blessed be the God and Father of our Lord Jesus Christ.—1 *John* 4 ; 14.—John 17 ; 1.

Heb. 11 ; 3.—Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.—*Gen.* 1 ; 1.—Jer. 32 ; 17.—Acts 4 ; 24.

Eph. 1 ; 11—He worketh all things after the counsel of his own will.—*Heb.* 1 ; 3.—Ps. 148 ; 1-6.—Ps. 103 ; 19.—Neh. 9 ; 6.

John 20 ; 17.—Go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.—1 *John* 3 ; 1.—Gal. 4 ; 6, 7.—John 1 ; 12.

1 Pet. 5 ; 7.—Casting all your care upon him : for he careth for you.—*Matt.* 6 ; 26.—Ps. 55 ; 22—Luke 12 ; 22.—1 Tim. 4 ; 10.

Rom. 8 ; 28.—And we know that all things work together for good to them that love God.—*Heb.* 12 ; 9–11.—2 Cor. 4 ; 17.

Ps. 103 ; 13.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—*Matt.* 7 ; 11.—Isa. 49 ; 15, 16.—Ps. 115 ; 3.—Ps. 136 ; 5.

10. LORD'S DAY.

27. *What dost thou mean by the Providence of God ?*

The almighty, and every where present power of God (Acts 17 ; 28) ; whereby, as it were, by his hand, he *upholds* and *governs* heaven, earth, and all creatures (Heb. 1 ; 3) ; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things (Acts 14 ; 17), come not by chance, but by his fatherly hand (Matt. 10 ; 29, 30).

Acts 17 ; 28.—In him we live, and move and have our being—*Ps.* 139 ; 7–10.—Isa. 40 ; 26.—Acts 17 ; 27.

Heb. 1 ; 3—Upholding all things by the word of his power.—*Isa.* 40 ; 12.—Acts 17 ; 26.—Ps. 91 ; 10–14.

Acts 14 ; 17.—He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.—Ps. 104 ; 13–15.—Jer. 5 ; 24.—Ps. 145 ; 15, 16.—Gen. 8 ; 22.—Ps. 74 ; 16, 17.

Matt. 10 ; 29, 30.—Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs

of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.—*Acts* 17 ; 25—Job 5 ; 18, 19.—Ex. 15 ; 26.—1 Sam. 2 ; 7.—Isa. 45 ; 7.—Prov. 22 ; 2.

28. *What advantage is it to us to know that God has created, and by his providence doth still uphold all things ?*

That we may be patient in adversity (Job 1 ; 21) ; thankful in prosperity (1 Thess. 5 ; 18) ; and that in all things which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from his love (Rom. 8 ; 38, 39) ; since all creatures are so in his hand, that without his will they cannot so much as move (Acts 17 ; 28).

Job 1 ; 21.—The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.—*Ps.* 39 ; 9.—Rom. 5 ; 3, 4.—James 1 ; 3.

1 Thess. 5 ; 18.—In everything give thanks ; for this is the will of God in Christ Jesus concerning you.—*Deut.* 8 ; 10.

Rom. 8 ; 38, 39.—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—*Ps.* 37 ; 5.—2 Sam. 22 ; 3.

Acts 17 ; 28.—For in him we live, and move, and have our being.—*Prov.* 21 ; 1.—Matt. 8 ; 31.

OF GOD THE SON.

11. LORD'S DAY.

*29. *Why is the Son of God called* JESUS, *that is, a Saviour ?*

Because he saveth us, and delivereth us from our sins (Matt. 1; 21); and likewise because we ought not to seek, neither can find salvation in any other (Acts 4; 12).

Matt. 1; 21.—The angel said to Joseph: Mary shall bring forth a son; and thou shalt call his name Jesus; for he shall save his people from their sins.—*Heb.* 7; 25.—Luke 19; 10.—1 Tim. 1; 15.

Acts 4; 12.—Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved—*Acts* 3; 16.—1 Cor. 3; 11.—John 6; 40.

30. *Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves or anywhere else?*

They do not; for though they boast of him in words yet in deeds they deny Jesus, the only deliverer and Saviour: for one of these two things must be true, that either Jesus is not a complete Saviour (Col. 1; 19, 20), or that they, who by a true faith receive this Saviour, must find all things in him necessary to their salvation (Heb. 7, 25).

Col. 1; 19, 20.—For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of the cross, by him to reconcile all things unto himself.—*Col.* 2; 10.—1 Cor. 1; 13.—John 10; 11.

Heb. 7; 25.—He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—*John* 1; 14. John 1; 16.—Heb. 12; 2.—Acts 16; 31.

12. LORD'S DAY.

*31. *Why is he called* CHRIST, *that is, anointed?*

Because he is ordained of God the Father, and anointed with the Holy Ghost (Acts 10; 38), to be our chief Prophet and Teacher (John 6; 14); who has fully revealed to us the secret counsel and will of God concerning our redemption (John 1; 18); and to be our only High Priest (Heb. 3; 1), who, by the one sacrifice of his body, has redeemed us (Heb. 9; 26), and makes continual intercession with the Father for us (Heb. 7; 25); and also to be our eternal King (Ps. 2; 6), who governs us by his word and Spirit (Ps. 73; 24), and who defends and preserves us in the enjoyment of that salvation he has purchased for us (John 10; 27, 28).

Acts 10; 38.—God anointed Jesus of Nazareth with the Holy Ghost and with power.—*Acts.* 4; 27.—Luke 4; 18.—Acts 2; 36.

John 6; 14.—This is of a truth that Prophet that should come into the world.—*Acts* 3; 22.—Matt. 17; 5.

John 1; 18.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—*John* 15; 15.—John 14; 6.

Heb. 3; 1.—Holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—*Ps.* 110; 4.—Heb. 7; 21.

Heb. 9; 26.—For by one offering he hath perfected forever them that are sanctified.—*Heb.* 10; 10.—1 Cor. 5; 7.

Heb. 7; 25.—He ever liveth, to make intercession for them.—*Rom.* 8; 34.—John 17; 9.

Ps. 2; 6.—I have set my king upon my holy hill of Zion.—*John* 18; 37.—Luke 1; 33.—Rev. 17; 14.

Ps. 73 ; 24.—Thou shalt guide me with thy counsel, and afterward receive me to glory.—*Isa.* 2 ; 3.—Ps. 119 ; 105.—John 16 ; 13.

John 10 ; 27, 28.—My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life ; and they shall never perish, neither shall any man pluck them out of my hand. *Heb.* 7 ; 24, 25.—1 Cor. 15 ; 25.—Matt. 16 ; 18.

*32. *But why art thou called a Christian?*

Because I am a member of Christ by faith (Gal. 2 ; 20) ; and thus am partaker of his anointing (1 Cor. 1 ; 21) ; that so I may confess his name (Matt. 10 ; 32), and present myself a living sacrifice of thankfulness to him (Rom. 12 ; 1) ; and also, that with a free and good conscience I may fight against sin and Satan in this life (Eph. 6 ; 11, 12) ; and afterwards reign with him eternally, over all creatures (2 Tim. 2 ; 12).

Gal. 2 ; 20.—The life which I now live in the flesh, I live by the faith of the Son of God.—*Col.* 2 ; 6, 7.—1 Cor. 6 ; 17.—1 Cor. 12 ; 27.

1 Cor. 1 ; 21.—Now he which stablisheth us with you in Christ, and hath anointed us, is God. —1 *John* 2 ; 27.—2 Cor. 1 ; 21, 22.—Isa. 59 ; 21.

Matt. 10 ; 32.—Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.—1 *Pet.* 2 ; 9.—Rom. 10 ; 9.

Rom. 12 ; 1.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—1 Pet. 2 ; 5.

Eph. 6 ; 11, 12.—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.—Rom. 6 ; 12, 13.—1 Pet. 5 ; 8, 9.—1 Tim. 1 ; 18.

2 Tim. 2 ; 12.—If we suffer, we shall also reign with him.—*Rev.* 3 ; 21.—Rev. 2 ; 10.

13. LORD'S DAY.

33. *Why is Christ called the only begotten Son of God, since we are also the children of God ?*

Because Christ alone is the eternal (John 1 ; 1), and natural Son of God (Heb. 1 ; 2, 3) ; but we are children adopted of God, by grace, for his sake (Gal. 3 ; 26).

John 1 ; 1.—In the beginning was the Word, and the Word was with God and the Word was God.—*Heb.* 1 ; 8.—John 17 ; 5.—1 John 1 ; 1-3.—John 8 ; 58.—Col. 2 ; 9.

Heb. 1 ; 2, 3.—God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—*John* 5 ; 18.—John 3 ; 16.—Rom. 8 ; 32.—1 John 5 ; 20.—John 1 ; 14.—John 5 ; 26.—Col. 1 ; 15.

Gal. 3 ; 26.—For ye are all the children of God by faith in Christ Jesus.—*John* 1 ; 12.—Eph. 1 ; 3-6.—Rom. 8 ; 14, 15.—1 John 3 ; 1.—Rom. 8 ; 17.

34 *Wherefore callest thou him,* OUR LORD ?

Because he has redeemed us, both soul and body, from all our sins (1 Cor. 6 ; 20) ; not with gold or silver, but with his precious blood (Col. 1 ; 14) ; and has delivered us from all the power of the devil, and thus made us his own property (Heb. 2 ; 14, 15).

1 Cor. 6 ; 20.—For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.—*Titus* 2 ; 14.—Gal. 4 ; 4, 5.—Mark 10 ; 45.

Col. 1 ; 14.—In whom we have redemption through his blood, even the forgiveness of sins.—1

Pet. 1 ; 18, 19.—1 John 1 ; 7.—1 Cor. 7 ; 23.—1 Tim. 2 ; 6.

Heb. 2 ; 14, 15.—That through death he might destroy him that had the power of death, that is, the devil.—1 *John* 3 ; 8.—1 Pet. 2 ; 9.

14. LORD'S DAY.

*35 *What is the meaning of the words, "He was conceived by the Holy Ghost, born of the Virgin Mary?"*

That God's eternal Son, who is, and continues true and eternal God (1 John 5 ; 20) ; took upon him the very nature of man, of the flesh and blood of the Virgin Mary (Gal. 4 ; 4) by the operation of the Holy Ghost (Luke 1 ; 34, 35) ; that he might also be the true seed of David (Acts 13 ; 23) ; like unto his brethren in all things, sin excepted (Heb. 4 ; 15).

1 John 5 ; 20.—This is the true God, and eternal life.—*Rom.* 9 ; 5.—Heb. 1 ; 10, 12.—Heb. 13 ; 8.

Gal. 4 ; 4.—When the fulness of time was come God sent forth his Son, made of a woman.—1 *John* 1 ; 1-3.—Isa. 7 ; 14.—Luke 2 ; 7.—Heb. 2 ; 16.—John 1 ; 14.—1 Tim. 3 ; 16.

Luke 1 ; 34, 35.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.—*Matt.* 1 ; 18.

Acts 13 ; 23.—Of this man's (David's) seed hath God according to his promise, raised unto Israel a Saviour, Jesus.—*Ps.* 132 ; 11.—Acts 2 ; 30.

Heb. 4 ; 15.—But (Christ) was in all points tempted like as we are, yet without sin.—*Heb.* 2 ; 17.—Phil. 2 ; 7.—Rom. 1 ; 3, 4.—1 John 3 ; 5.—1 Pet. 2 ; 22.—John 8 ; 46.—2 Cor. 5 ; 21.

36. *What profit dost thou receive by Christ's holy conception and nativity?*

That he is our Mediator (1 Tim. 2 ; 5) ; and with his innocence and perfect holiness covers, in the sight of God, my sins (Rev. 1 ; 5) ; wherein I was conceived and brought forth (Ps. 51 ; 5).

1 Tim. 2 ; 5.—For there is one God, and one Mediator between God and men, the man Christ Jesus. —*Heb.* 12 ; 24.—Heb. 8 ; 6.—Heb. 9 ; 15.

Rev. 1 ; 5.—Unto him that loved us, and washed us from our sins in his own blood.—*Heb.* 7 ; 26.—1 John 1 ; 7.

Ps. 51 ; 5.—Behold, I was shapen in iniquity ; and in sin did my mother conceive me.—*John* 3 ; 6.

15. LORD'S DAY.

*37. *What dost thou understand by the words, He suffered?*

That he, all the time he lived on earth (Isa. 53 ; 3) ; but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of mankind (Matt. 26 ; 38) ; that so by his passion, as the only propitiatory sacrifice (Heb. 9 ; 12) he might redeem our body and soul from everlasting damnation (1 John 4 ; 9) and obtain for us the favor of God, righteousness, and eternal life (Rom 5 ; 2).

Isa. 53 ; 3.—He is despised and rejected of men, a man of sorrows and acquainted with grief.—*Luke* 12 ; 50..

Matt. 26 ; 38.—My soul is exceeding sorrowful, even unto death.—*Matt.* 27 ; 46.—Isa. 53 ; 4–7.—1 Pet. 2 ; 24.—Matt. 20 ; 19.

Heb. 9; 12.—Neither by the blood of goats or calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.—1 *John* 2; 2.—Heb 9; 26.—Heb. 7; 27.

1 John 4; 9—God sent his only begotten Son into the world, that we might live through him.—*John* 3; 14, 15.—John 3; 36.—Rom 5; 15.—Heb. 9; 12.

Rom. 5; 2.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—*John* 1; 17.—2 Cor. 5; 21.

38. *Why did Christ suffer under Pontius Pilate, as his judge?*

That he, being innocent, and yet condemned by a temporal judge (John 18; 38), might thereby free us from the severe judgment of God, to which we were exposed (Isa. 53; 5).

John 18; 38.—He (Pilate) went out again unto the Jews, and said unto them, I find in him no fault at all.—*Luke* 23; 14, 15.—Matt. 27; 19, 24.

Isa. 53; 5.—The chastisement of our peace was upon him; and with his stripes we are healed.—*Rom.* 8; 34.—Gal. 3; 13, 14.—John. 3; 18.

39. *Is there anything more in his being crucified than if he had died some other death?*

Yes, there is; for thereby I am assured, that he took on him the curse which lay upon me (Gal. 3; 13); for the death of the cross was accursed of God (Gal. 3; 13).

Gal. 3; 13.—Christ hath redeemed us from the curse of the law, being made a curse for us.—*Phil.* 2; 8, 9.—Gal. 3; 10.—Col. 2; 14.

Gal. 3; 13.—For it is written, cursed is every one that hangeth on a tree.—Deut. 21; 23.

16 LORD'S DAY.

*40 *Why was it necessary for Christ to humble himself even unto death?*

Because with respect to the justice (Rom. 1; 32), and truth of God, satisfaction for our sins could be made no otherwise, than by the death of the Son of God (Gen. 2; 17).

Rom. 1; 32.—Knowing the judgment of God, that they which commit such things are worthy of death.—*Rom.* 8; 3.—Heb. 9; 28.—Luke 24; 26.

Gen. 2; 17.—For in the day that thou eatest thereof thou shalt surely die.—*Gen.* 3; 15.—Heb. 2; 9.—1 Pet. 3; 18.

41. *Why was he also "buried"?*

Thereby to prove that he was really dead (1 Cor. 15; 3, 4).

1 Cor. 15; 3, 4.—For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried.—Mark 15; 42–45.—*Acts* 13; 29.—Isa. 53; 9.

42. *Since then Christ died for us, why must we also die?*

Our death is not a satisfaction for our sins, but only an abolishing of sin (Rom. 6; 7); and a passage into eternal life (Phil. 1; 21).

Rom. 6; 7.—For he that is dead is freed from sin.—*Heb.* 4; 10.—Matt. 16; 26.—1 Pet. 4; 1.

Phil. 1; 21.—For me to live is Christ, and to die is gain.—*Phil.* 1; 23.—John 5; 24.—2 Cor. 5; 1.—Rev. 14; 13.

43. *What further benefit do we receive from the sacrifice and death of Christ on the cross?*

That by virtue thereof our old man is crucified (Rom. 6 ; 6), dead (Rom. 6 ; 8), and buried with him (Rom. 6 ; 4) ; that so the corrupt inclinations of the flesh may no more reign in us (Rom. 6 14) ; but that we may offer ourselves unto him a sacrifice of thanksgiving (Rom. 6 ; 13),

Rom. 6 ; 6.—Knowing this, that our old man is crucified with him.—*Gal.* 5 ; 24.

Rom. 6 ; 8.—Now, if we be dead with Christ, we believe that we shall also live with him.—*Rom.* 6 ; 11.—Col. 3 ; 3.

Rom. 6 ; 4.—We are buried with him by baptism unto death.—*Col.* 2 ; 12.

Rom. 6 ; 14.—For sin shall not have dominion over you ; for ye are not under the law, but under grace.—*Rom.* 6 ; 6.—1 Thess. 5 ; 5.

Rom. 6 ; 13.—Yield yourselves unto God, as those that are alive from the dead.—*Rom.* 12 ; 1.—Ps. 51 ; 17.—2 Cor. 5 ; 15.

*44. *Why is there added, "He descended into Hell?"*

That in my greatest temptations, I may be assured, and wholly comfort myself in this (John 16 ; 33) : that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies (Ps. 86 ; 13), in which he was plunged during all his sufferings, but especially on the cross (Mark 15 ; 34), hath delivered me from the anguish and torments of hell (1 Cor. 15 ; 55, 57).

John 16 ; 33.—But be of good cheer: I have overcome the world.—*John* 14 ; 1.—John 14 ; 16.

Ps. 86 ; 13.—Thou hast delivered my soul from the lowest hell.—*Ps.* 30 ; 3.—Matt. 26 ; 37, 38.—Isa. 53 ; 3.

Mark 15; 34.—My God, my God, why hast thou forsaken me?—*Isa.* 53; 10.—Luke 12; 50.

1 Cor. 15; 55, 57.—O death, where is thy sting? O grave, where is thy victory?..But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*Isa.* 53; 4.—1 Thess. 1; 10.

17. LORD'S DAY.

*45. *What does the resurrection of Christ profit us?*

First: by his resurrection he hath overcome death (Rom. 6; 9), that he might make us partakers of that righteousness which he had purchased for us by his death (Rom. 4; 25). Secondly, we are also by his power raised up to a new life (Rom. 6; 4). And lastly, the resurrection of Christ is a sure pledge of our blessed resurrection (1 Cor. 15; 20).

Rom. 6; 9.—Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.—*Col.* 2; 15.—1 Cor. 15; 54–57. —Heb. 2; 14.

Rom. 4; 25.—Who was delivered for our offences, and was raised again for our justification.—1 *Cor.* 15; 17, 18.—Titus 2; 6.—2 Cor. 5; 21.

Rom. 6; 4.—Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—*Col.* 2; 12, 13.—1 Pet. 1; 3.—2 Tim. 1; 10.

1 *Cor.* 15; 20.—But now is Christ risen from the dead, and become the first-fruits of them that slept. —1 *Thes.* 4; 14.—Rom. 8; 11.

18. LORD'S DAY.

*46. *How dost thou understand these words, He ascended into heaven?*

That Christ, in the sight of his disciples, was taken up from the earth into heaven (Acts 1 ; 9) ; and that he continues there for our interest (John 16 ; 7) ; until he come again to judge the quick and dead (Acts 3 ; 21).

Acts 1 ; 9.—While they beheld, he was taken up ; and a cloud received him out of their sight.—*Mark* 16 ; 19.—Luke 24 ; 50, 51.—1 Pet. 3 ; 22.

John 16 ; 7.—It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart I will send him unto you.—*Rom.* 8 ; 34.—Heb. 4 ; 14.—Col. 3 ; 1.

Acts 3 ; 21.—Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began.—*Acts.* 1 ; 11.—Math. 24 ; 30. 2 Tim. 4 ; 1.—Acts 10 ; 42.

47. *Is not Christ then with us, even to the end of the world, as he hath promised?*

Christ is very man and very God : with respect to his human nature, he is no more on earth (John 16 ; 28) : but with respect to his Godhead, majesty, grace and Spirit, he is at no time absent from us (Matt. 28 ; 20).

John 16 ; 28.—Again, I leave the world and go to the Father.—*Matt.* 26 ; 11.—Heb. 8 ; 4.—Acts 3 ; 21.

Matt. 28 ; 20.—Lo, I am with you always, even unto the end of the world.—*Matt.* 18 ; 20.—Jer. 23 ; 24.—Ps. 139 ; 7-10.—John 14 ; 16, 17.—2 Cor. 13 ; 14.

48. *But if his human nature is not present wherever his Godhead is, are then these two natures in Christ separated from one another?*

Not at all : for since the Godhead is incomprehensible and omnipresent (Job 11 ; 7-9),

it must necessarily follow that the same is not limited with the human nature he assumed, and yet remains personally united to it (John 3; 13).

Job 11; 7-9.—Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?—*Acts* 17; 27.—1 Kings 8; 27.

John 3; 13.—And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.—*Col.* 2; 9—Phil. 2; 6, 7,

49. *Of what advantage to us is Christ's ascension into heaven?*

First, that he is our Advocate in the presence of his Father in heaven (Heb. 9; 24): secondly, that we have our flesh in heaven, as a sure pledge that he, as the head, will also take up to himself, us, his members (John 14; 2, 3): and thirdly, that he sends us his Spirit, as an earnest, by whose power we "seek the things which are above, where Christ sitteth at the right hand of God, and not things on earth" (John 16; 7).

Heb. 9; 24.—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—1 John 2; 1.—Rom. 8; 34.

John 14; 2, 3.—I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—*Eph.* 2; 4-6.—Eph. 1; 22.—1 Cor. 12; 27.

John 16; 7.—Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart I will send him unto you.—*Eph.* 1; 13, 14.—2 Cor. 1; 22.—Col. 3; 1-3.—Phil. 3; 20.

19. LORD'S DAY.

*50. *Why is it added, And sitteth at the right hand of God?*

Because Christ is ascended into heaven for this end, that he might there appear as head of his Church (Eph. 1; 22): by whom the Father governs all things (Matt. 28; 18).

Eph. 1; 22.—And hath put all things under his feet, and gave him to be the head over all things to the church.—*Heb.* 1; 3.—Heb. 8; 1.—1 Pet. 3; 22.

Matt. 28; 18.—All power is given unto me in heaven and in earth.—1 *Cor.* 15; 25.—John 5; 22.

51. *What profit is this glory of Christ, our head, unto us?*

First, that by his Holy Spirit he poureth out heavenly graces upon us, his members (Acts 2; 33): and then, that by his power he defends and preserves us against all his enemies (John 10; 28).

Acts 2; 33.—Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.—*Eph.* 4; 8.—Acts 10; 45.

John 10; 28.—And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.—*John* 16; 33.—2 Cor. 12; 9.—1 Cor. 15; 25-27.

*52. *What comfort is it to thee, that Christ shall come again to judge the quick and the dead?*

That in all my sorrows and persecutions, with uplifted head, I look for the very same person (Luke 21; 28): who before offered himself, for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven (Acts 10; 42); who shall cast all his and my enemies unto everlasting condemnation (2 Thess. 1; 7–10): but shall translate me, with all his chosen ones, to himself, with heavenly joys and glory. (John 14; 3.)

Luke 21; 18.—And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.—*Acts* 1; 11.—1 Thess. 4; 16–18.—Phil. 3; 20.

Acts 10; 42.—And he commanded us to preach unto the people, and to testify that it is he (Christ) which was ordained of God to be the judge of quick and dead.—*John* 19; 37.—Gal. 3; 13.—Rom. 8; 1.

2 Thess. 1; 7–10.—When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengence on them that know not God, and and that obey not the gospel of our Lord Jesus Christ.—*Rev.* 20; 10.—Matt. 29; 41.

John 14; 3.—And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—*John* 17; 24.—1 Thess. 4; 17.—Matt. 25; 34.

OF GOD THE HOLY GHOST.

20. LORD'S DAY.

*53. *What dost thou believe concerning the Holy Ghost.*

First, that he is true and co-eternal God with the Father and the Son (Acts 5 ; 3, 4) ; secondly, that he is also given me (Acts 2 ; 38), to make me by a true faith a partaker of Christ and all his benefits (1 Cor. 12 ; 3) ; that he may comfort me, and abide with me forever (John 14 ; 16).

Acts 5 ; 3, 4.—Why hath Satan filled thy heart to lie to the Holy Ghost.....thou hast not lied unto men, but unto God.—1 *Cor.* 3 ; 16.—Heb. 9 ; 14.

Acts 2 ; 38.—Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—*Acts* 5 ; 32.—1 Thess. 4 ; 8.—2 Cor. 1 ; 22.

1 Cor. 12 ; 3.—No man can say that Jesus is the Lord, but by the Holy Ghost.—*Eph.* 3 ; 14, 16.—Rom. 8 ; 9.—Eph. 3 ; 17.—1 John 4 ; 13.

John 14 ; 16.—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; even the Spirit of truth.—*John* 14 ; 26.—John 15 ; 26.—Acts 9 ; 31.

21. LORD'S DAY.

*54. *What believest thou concerning the "Holy Catholic Church" of Christ?*

That the Son of God, from the beginning to the end of the world, gathers (Eph. 1 ; 10), defends and preserves to himself (Matt.

16; 18), by his Spirit and word (Rom. 1; 16), out of the whole human race, a church chosen to everlasting life (Rev. 5; 9); agreeing in true faith (Eph. 4; 13): and that I am, and for ever shall remain a living member thereof (Ps. 23; 6).

Eph. 1; 10.—That in the dispensation of times, he might gather together in one, all things in Christ, both which are in heaven, and which are in earth.—*Eph.* 4; 11, 12.—Luke 11; 49–51.—Heb. 11 chap.

Matt. 16; 18.—And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—*John* 10; 28.—Matt. 28; 20.

Rom. 1; 16.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—*Rom.* 15; 17–19.—Rom. 10; 14–17.—Rom. 8; 16.

Rev. 5; 9.—For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation.—*Isa.* 43; 5–7.—Rom. 8; 30.—1 Pet. 2; 9.

Eph. 4; 13.—Till we all come in the unity of the faith, and of the knowledge of the Son of God.—*Eph.* 4; 4–6.

Ps. 23; 6.—Surely goodness and mercy have followed me all the days of my life; and I will dwell in the house of the Lord forever.—*Eph.* 2; 19–22.—1 Cor. 1; 8, 9.

*55. *What do you understand by, "The Communion of Saints?*

First, that all and every one who believes, being members of Christ, are in common partakers of him (1 John 1; 3); and of all his riches and gifts (Rom. 8; 32): secondly,

that every one must know it to be his duty, readily and cheerfully to employ his gifts for the advantage and salvation of other members (1 Pet. 4; 10).

1 John 1; 3.—And truly our fellowship is with the Father, and with his Son Jesus Christ.—1 *Cor.* 6; 17.—Col. 2; 19.—1 Cor. 12; 12, 13.

Rom. 8; 32.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.—*John* 1; 16.—Rom. 5; 6–10.

1 Pet. 4; 10.—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—*Eph.* 4; 15, 16.—Phil. 2; 3, 4.—Eph. 4; 25.—Rom. 12; 5.

*56. *What believest thou concerning, "The Forgiveness of sins?*

That God, for the sake of Christ's satisfaction (Eph. 1; 7), will no more remember my sins (Jer. 31; 34), neither my corrupt nature, against which I have to struggle all my life long (Rom. 7; 24, 25): but will graciously impute to me the righteousness of Christ (Rom. 3; 24), that I may never be condemned before the tribunal of God (Rom. 8; 1).

Eph. 1; 7.—In whom we have redemption through his blood, the forgiveness of sins.—1 *John* 2; 2.

Jer. 31; 34.—I will forgive their iniquity, and will remember their sin no more.—*Rom.* 8; 1.—Ps. 103; 10–12.

Rom. 7; 24, 25.—O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.—*Ps.* 103; 3.—Rom. 7; 18–21.—Gal. 5; 17.

Rom. 3; 24.—Being justified freely by his grace, through the redemption that is in Christ.—1 *Cor.* 1; 30.—Eph. 1; 7.—2 Cor. 5; 21.

Rom. 8; 1.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—*John* 5; 24. —John 3; 18.—Rom. 8; 33, 34.

22. LORD'S DAY.

*57. *What comfort doth the "Resurrection of the body" afford thee?*

That not only my soul, after this life, shall be immediately taken up to Christ, its head (Phil. 1; 23): but also that this my body, being raised by the power of Christ (John 5; 28, 29), shall be reunited with my soul, and made like unto the glorious body of Christ (Phil. 3; 21).

Phil. 1; 23.—For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better.—*Luke* 23; 43.—Rev. 14; 13.—Luke 16; 22.—2 Cor. 5; 8.

John 5; 28, 29.—The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.—1 *Cor.* 15; 53.—Job 19; 25–27.—John 6; 39, 40.

Phil. 3; 21.—Who shall change our vile body, that it may be fashioned like unto his glorious body.—1 *Cor.* 15; 53.—1 Cor. 15; 42, 43.

*58. *What comfort takest thou from the article of "Life everlasting"?*

That since I now feel in my heart the beginning of eternal joy (2 Cor. 5; 2, 3), after this life I shall inherit perfect salvation (Matt. 25; 46); which "eye hath not seen, nor ear heard, neither hath it entered into the heart

of man" to conceive (1 Cor. 2; 9); and that, to praise God therein forever (Rev. 22; 3).

2 Cor. 5; 2, 3.—Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.—1 *Pet.* 1; 3-5.—Rom. 14; 17.—Rom. 8; 23.

Matt. 25; 46.—The righteous (shall go) into life eternal.—1 *Cor.* 13; 10.—Matt. 25; 34.—Ps. 16; 11.

1 Cor. 2; 9.—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—2 *Cor.* 12; 4.—1 John 3; 2.—Rev. 21; 4.

Rev. 22; 3.—And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him.—Rev. 19; 5.—Rev. 7; 15.—1 Pet. 1; 3, 4.—2 Cor. 4; 17, 18.

23. LORD'S DAY.

*59. *But what doth it profit thee now that thou believest all this?*

That I am righteous in Christ, before God (Rom. 5; 1); and an heir of eternal life (John 5; 24).

Rom 5; 1.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. *Rom.* 1; 16, 17.—Rom. 3; 21, 22.

John 5; 24.—He that heareth my word, and believeth on him that sent me, hath everlasting life.—*John* 3; 36.—John 3; 15.—Titus 3; 7.

60. *How art thou righteous before God?*

Only by a true faith in Jesus Christ (Rom. 3; 28): so that though my conscience accuse me that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil (Rom. 7; 14): notwithstanding God, without any merit of

mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ (Rom. 3; 24): even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ hath accomplished for me (2 Cor. 5; 21); inasmuch as I embrace such benefit with a believing heart (Rom. 10; 10).

Rom. 3; 28.—Therefore we conclude, that a man is justified by faith without the deeds of the law.—*Gal.* 2; 16.—Phil. 3; 9.—Eph. 2; 8, 9.—Phil. 3; 9.

Rom. 7; 14.—For the law is spiritual: but I am carnal, sold under sin.—*Rom.* 7; 21–23.—Rom. 3; 23.

Rom. 3; 24.—Being justified freely by his grace, through the redemption that is in Christ Jesus.—*Rom.* 4; 6–8.—Rom. 3; 25.—Rom. 5; 18, 19.—Titus 3; 5.—Eph. 2; 5.

2 Cor. 5; 21.—For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.—*Isa.* 1; 18.—Micah 7; 19.—2 Cor. 5; 19.

Rom. 10; 10.—For with the heart man believeth unto righteousness.—*Rom.* 4; 24.—John 3; 16.

61. *Why sayest thou that thou art righteous by faith only?*

Not that I am acceptable to God on account of the worthiness of my faith (Eph. 2; 8, 9); but because only the satisfaction, righteousness and holiness of Christ is my righteousness before God (Rom. 10; 4); and that I cannot receive or apply the same to myself in any other way than by faith only (Rom. 3; 22).

Eph. 2; 8, 9.—For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast.—*Phil.* 3; 9.—Isa. 61; 10.

Rom. 10; 4.—For Christ is the end of the law for righteousness to every one that believeth.—*Rom.* 3; 24, 25.—1 Cor. 1; 30.—Rom. 5; 18, 19.

Rom. 3; 22.—Even the righteousness of God, which is by faith in Jesus Christ, unto all and upon all them that believe.—*Heb.* 11; 7.—Rom. 4; 3.—1 John 5; 10.

24. LORD'S DAY.

62. *But why cannot our good works be the whole or part of our righteousness before God?*

Because that the righteousness which can be approved before the tribunal of God, must be absolutely perfect, and in all respects conformable to the divine law (Gal. 3; 10); and also, that our best works in this life are all imperfect and defiled with sin (Isa. 64; 6).

Gal. 3; 10.—Cursed is every one that continueth not in all things which are written in the book of the law to do them.—*Deut.* 6; 5.—James 2; 10.

Isa. 64; 6.—But we are all as an unclean thing, and all our righteousnesses are as filthy rags.—*Phil.* 3; 12, 13.—James 3; 2.

63. *What! do not our good works merit, which yet God will reward in this and a future life?*

This reward is not of merit (Luke 17; 10): but of grace (Eph. 1; 6).

Luke 17; 10.—When ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—*Rom.* 11; 35, 36.—Rom. 11; 6.

Eph. 1; 6.—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. —*Ps.* 103; 13.—1 Cor. 15; 10.

64. *But doth not this doctrine make men careless and profane?*

By no means (Rom. 3; 31): for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness (John 15; 5).

Rom. 3; 31.—Do we then make void the law through faith? God forbid: yea, we establish the law.—*Rom.* 6; 1, 2.

John 15; 5.—I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit.—*Titus* 3; 8.—Matt. 7; 18. —Titus 2; 12.—2 Pet. 2; 20.

OF THE SACRAMENTS.

25. LORD'S DAY.

*65. *Since then we are made partakers of Christ, and all his benefits, by faith only, whence doth this faith proceed?*

From the Holy Ghost (Gal. 5; 22), who works faith in our hearts by the preaching of the gospel (Rom. 10; 7); and confirms it by the use of the Sacraments (Acts 8; 36–38).

Gal. 5; 22.—But the fruit of the Spirit is.....faith. —2 *Cor.* 4; 13.—1 John 2; 27.

Rom. 10; 17.—So then faith cometh by hearing, and hearing by the word of God.—1 *Cor.* 1; 21.— Rom. 1; 16,—2 Thess. 2; 14.—Gal. 3; 5.

Acts 8; 36–38.—And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart,

thou mayest.—*Rom.* 4; 11.—Acts 10; 47, 48.—Acts 16; 30-33.

66. *What are the sacraments?*

The sacraments are holy visible signs and seals (Rom. 4; 11), appointed of God (1 Cor. 11; 25); for this end, that by the use thereof he may the more fully declare and seal to us the promise of the gospel (1 Cor. 11; 26); namely, that he grants us freely the remission of sin and life eternal (Matt. 26; 28), for the sake of that one sacrifice of Christ, accomplished on the cross (Heb. 9; 28).

Rom. 4; 11.—And he received the sign of circumcision: a seal of the righteousness of the faith which he had, yet being uncircumcised.—*Gen.* 17; 11.—1 Cor. 11; 24, 25.—Ex. 12; 13.—Ex. 29; 33.

1 Cor. 11; 25.—This do ye, as oft as ye drink it, in remembrance of me.—*Matt.* 28; 19.—Ex. 12; 27.—John 1; 33.—Acts 7; 8.—1 Cor. 11; 23.

1 Cor. 11; 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—*Acts* 22; 16.—Rom. 4; 11.—Deut. 30; 6.—2 Cor. 5; 7.—Matt. 26: 27, 28.

Matt. 26; 28.—For this is my blood of the New Testament which is shed for many for the remission of sins.—*Acts* 22; 38.—John 10; 28.—Acts. 22; 16.—1 Cor. 11; 25.

Heb. 9; 28.—So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin, unto salvation.—*Rom.* 3; 24, 25.—Rom. 6; 3.

67. *Are both word and sacraments then ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ, on the cross, as the only ground of our salvation?*

Yes, indeed, for the Holy Ghost teaches us in the gospel (1 Cor. 3; 11); and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ, which he offered for us on the cross (Matt. 26; 28).

1 Cor. 3; 11.—For other foundation can no man lay than is laid, which is Jesus Christ.—1 *Cor.* 1; 23.—John 20; 31.

Matt. 26; 28.—For this is my blood of the New Testament, which is shed for many for the remission of sins.—*Rom.* 6; 3.—1 Cor. 11; 26.—Gal. 3; 27.

*68. *How many sacraments has Christ instituted in the new covenant or testament?*

Two, namely, Holy Baptism (Matt. 28; 19), and the Holy Supper (1 Cor. 11; 23–25).

OF HOLY BAPTISM.

26. LORD'S DAY.

69. *How art thou admonished and assured, by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?*

Thus, that Christ appointed this external washing with water (Matt. 28; 19), adding thereunto this promise, that I am as certainly washed by his blood and Spirit, from all the pollution of my soul, that is, from all my sins, as I am washed externally with water, by which the filthiness of the body is commonly washed away (Acts 22; 16).

Matt. 28; 19.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—*Mark* 16; 15, 16.

Acts 22; 16.—Arise and be baptized, and wash away thy sins, calling on the name of the Lord.—*Titus* 3; 5.—Mark 16; 16.—1 Pet. 3; 21.—1 John 5; 6.

70. *What is it to be washed with the* BLOOD *and the* SPIRIT *of Christ?*

It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which is shed for us by his sacrifice upon the cross (1 John 1; 7); and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, so that we may more and more die unto sin, and lead holy and unblamable lives (1 Cor. 6; 11).

1 John 1; 7.—And the blood of Jesus Christ his Son cleanseth us from all sin.—*Rev.* 1; 5.—Eph. 1; 7.—1 Pet. 2; 24.

1 Cor. 6; 11.—But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—*Rom.* 6; 4, 6.—1 Pet. 2; 24.—Rom. 6; 11.—Eph. 4; 22-24.—Titus 3; 5.

*71. *Where has Christ promised us that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?*

In the institution of baptism, which is thus expressed: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28; 19): "he that believeth and is baptized, shall be saved, but he that believeth not shall be damned" (Mark 16; 16). This promise is also repeated, where the scripture calls baptism "the washing of

regeneration" (Titus 3; 5), and "the washing away of sins" (Acts 22; 16).

27. LORD'S DAY.

72. *Is then the external baptism with water, the washing away of sin itself?*

Not at all (1 Pet. 3; 21), for the blood of Jesus Christ only (1 John 1; 7), and the Holy Ghost, cleanse us from all sin (1 Cor. 6: 11).

1 Pet. 3; 21.—The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

1 John 1; 7.—The blood of Jesus Christ his Son cleanseth us from all sin.—1 *John* 5; 6.

1 Cor 6; 11.—But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

73. *Why then doth the Holy Ghost call baptism "the washing of regeneration" and the washing away of sins?*

God speaks thus not without great cause, namely, not only thereby to teach us, that, as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ (Rev. 1; 5): but especially that, by this divine pledge and sign, he may assure us that we are spiritually cleansed from our sins as really as we are externally washed with water (Gal. 3; 27).

Rev. 1; 5.—Unto him that loved us, and washed us from our sins in his own blood.—*Heb.* 9; 14.—Isa. 4; 4.—Titus 3; 5.

Gal. 3; 27.—For as many of you as have been baptized into Christ, have put on Christ.—*Acts* 2; 38.

74. *Are infants also to be baptized?*

Yes, for since they as well as the adult are included in the covenant (Gen. 17; 7), and church of God (Mark 10; 14–16): and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult (Acts 2; 38, 39): they must, therefore, by baptism, as a sign of the covenant, be also admitted into the Christian Church (Mark 16; 46); and be distinguished from the children of infidels (1 Cor. 7; 14); as was done in the old covenant or testament by circumcision (Gen. 17; 11); instead of which baptism was instituted in the new covenant (Col. 2; 11, 12).

Gen. 17; 7.—I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee.—1 *Cor.* 7; 14.

Mark 10; 14–16.—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.—Joel 2; 16.

Acts 2; 38, 39.—Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—*Luke* 1; 15.

Mark 16; 46.—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Matt. 28; 19.

1 Cor. 7; 14.—Else were your children unclean; but now are they holy.—*Acts* 16; 33.—Acts 10; 47.

Gen. 17; 11.—And ye shall circumcise the flesh of your foreskins; and it shall be a token of the covenant betwixt me and you.—*Gen.* 17; 12.

Col. 2; 11, 12.—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: Buried with him in baptism.

THE LORD'S SUPPER.

28. LORD'S DAY.

75. *How art thou admonished and assured in the Lord's supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?*

Thus, that Christ has commanded me, and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; adding these promises, first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me, and the cup communicated to me (1 Cor. 11; 23, 24, 25); and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ (1 Cor. 10; 16).

1 Cor. 11; 23-25.—The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take eat; this is my body; which is broken for you .....This cup is the new testament in my blood.—

Matt. 26 ; 26–28.—Luke 22 ; 19, 20.—Mark 14 ; 22-24.

1 Cor. 10 ; 16.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

76. *What is it to eat the crucified body, and drink the shed blood of Christ?*

It is not only to embrace with a believing heart, all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal (John 6 ; 50, 35, 54, 47) : but also, besides that, to become more and more united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us (John 6 ; 56) ; so that we, although Christ is in heaven, and we on earth, are, notwithstanding, "flesh of his flesh, and bone of his bone" (Eph. 5 ; 30) ; and that we live and are governed for ever by one Spirit, as members of the same body are by one soul (John 6 ; 57, 58).

John 6; 50, 35, 54, 47.—This is the bread which cometh from heaven, that a man may eat thereof, and not die.....He that cometh to me shall never thirst.....Whosoever eateth my flesh, and drinketh my blood, hath eternal life.....He that believeth on me hath everlasting life.

John 6; 56.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.—*John* 6 ; 63.—1 Cor. 12 ; 13.—1 Cor. 10 ; 16.

Eph. 5 ; 30.—For we are members of his body, of his flesh, and of his bones.—1 *Cor.* 12 ; 27.

John 6 ; 57, 58.—He that eateth me, even he shall live by me.....He that eateth of this bread, shall live forever.—*Rom.* 8 ; 9–11.—1 Cor. 6 ; 17.—Eph. 4 ; 15, 16.

*77. *Where has Christ promised, that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?*

In the institution of the supper, which is thus expressed: "The Lord Jesus, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take, eat; this is my body which is broken for you: this do in remembrance of me; after the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death until he come" (1 Cor. 11; 23–26.—Matt. 26; 26).

This promise is repeated by the holy Apostle Paul, where he says; "the cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? for we, being many, are one bread and one body: because we are all partakers of that one bread" (1 Cor. 10; 16, 17).

29. LORD'S DAY.

78. *Do then the bread and wine become the very body and blood of Christ?*

Not at all; but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself,

being only the sign and confirmation thereof appointed of God (1 Pet. 3; 21); so the bread of the Lord's supper is not changed into the very body of Christ, though, agreeably to the nature and properties of sacraments, it is called the body of Christ Jesus (1 Cor. 10; 16).

1 Pet. 3; 21.—The like figure whereunto, even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.—*Acts* 8; 36.—Acts 10; 47.—Matt. 26; 26.

1 Cor. 10; 16.—The bread which we break, is it not the communion of the body of Christ.—1 *Cor.* 11; 23, 26.—Gen. 17; 10.—Ex. 12; 11.—Acts 7; 8.—Acts 22; 16.

79. *Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood, and Paul, the "communion of the body and blood of Christ?"*

Christ speaks thus not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life (John 6; 55, 49, 51): but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of him (1 Cor. 11; 24, 25): and that all his sufferings

and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God (1 Cor. 11; 26).

John 6; 55, 49, 51.—For my flesh is meat indeed, and my blood is drink indeed. Your fathers did eat manna in the wilderness and are dead. If any man eat of this bread he shall live forever.

1 Cor. 11; 24.—He took bread and said ..... Take eat: this is my body.—1 Cor. 11; 25.—1 Cor. 10; 16.

1 Cor. 11; 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—Rom. 8; 4.

30. LORD'S DAY.

80. *What difference is there between the Lord's supper and the Popish mass?*

The Lord's supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross (Heb. 10; 14); and that we by the Holy Ghost are ingrafted into Christ (John 6; 63); who, according to his human nature, is not now on earth, but in heaven, at the right hand of God his Father, and will there be worshipped by us (Acts 7; 56–59); but the mass teacheth that the living and the dead have not the pardon of sins, through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is

nothing else than a denial of the one sacrifice and sufferings of Jesus Christ (Gal. 5; 4), and an accursed idolatry (Deut. 27; 15).

Heb. 10; 14.—For by one offering he hath perfected forever them that are sanctified.—*Luke* 22; 19, 20.—Heb.—9; 25–28.—1 Cor. 5; 7.—John 19; 30.—Heb. 7; 27.

John 6; 63.—It is the Spirit that quickeneth; the flesh profiteth nothing.—1 *Cor.* 6; 17.—1 Cor. 12; 13.

Acts 7; 56–59.—Stephen said.....Behold I see the heavens opened, and the Son of man standing at the right hand of God.—*Luke* 24; 51, 52.—Col. 3; 1.

Gal. 5; 4.—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.—*Isa.* 1; 11—Jer. 2; 13.—Matt. 15; 9.

Deut. 27; 15.—Cursed be the man that maketh any graven or molten image, an abomination unto the Lord.—*Dan.* 11; 38, 39.—Isa. 1; 12, 13.

81. *For whom is the Lord's supper instituted?*

For those who are truly sorrowful for their sins (1 Cor. 11; 28), and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death (1 Cor. 11; 26); and who also earnestly desire to have their faith more and more strengthened, and their lives more holy (Matt. 5; 6); but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves (1 Cor. 11; 29).

1 Cor. 11; 28.—Let a man examine himself, and so let him eat of that bread, and drink of that cup.—*Ps.* 51; 17.—Matt. 5; 4.

1 Cor. 11; 26.—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—*Ps.* 103; 3.—1 Cor. 11; 24.

Matt. 5; 6.—Blessed are they which do hunger and thirst after righteousness; for they shall be filled.—*Ps.* 116; 12–14.

1 Cor. 11; 29.—For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body.—*Titus* 1; 16.—Luke 6; 24; 25.

82. *Are they also to be admitted to this supper, who, by confession and life, declare themselves infidels and ungodly?*

No: for by this the covenant of God would be profaned (Matt. 7; 6), and his wrath kindled against the whole congregation (1 Cor. 11; 30): therefore it is the duty of the Christian Church, according to the appointment of Christ, and his apostles, to exclude such persons by the keys of the kingdom of heaven, until they show amendment of life (1 Cor. 5; 11, 13).

Matt. 7; 6.—Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.—1 *Cor.* 10; 21.—Isa. 1; 11–13.—Ps. 50; 16–17.

1 Cor. 11; 30.—For this cause many are weak and sickly among you, and many sleep.—*Ps.* 50; 22.

1 Cor. 5; 11, 13.—But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. Put away from among yourselves that wicked person.—*Matt.* 18; 15–17.—

Titus 3; 10.—2 Thess. 3; 6, 14, 15.—2 Cor. 2; 6, 7. —Matt. 16; 19.

31. LORD'S DAY.

83. *What are the keys of the kingdom of heaven?*

The preaching of the holy gospel, and Christian discipline, or the excommunication out of the Christian Church: by these two the kingdom of heaven is opened to believers, and shut against unbelievers. (Matt. 18; 18.

Matt. 18; 18.—Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.—*Matt.* 16; 19.—John 20; 22, 23.—2 Cor. 10; 4–6.

84. *How is the kingdom of heaven opened and shut by the preaching of the holy gospel?*

Thus: when, according to the command of Christ, it is declared and publicly testified to all and every believer, that whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits (Acts 13; 38, 39); and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted (John 8; 24); according to which testimony God will judge them, both in this life and the life to come (Rom. 2; 16).

Acts 13; 38, 39.—Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—*Acts* 10; 43.—Mark 2; 3–5.—John 6; 37.—Ezek. 33; 11.

John 8; 24.—If ye believe not that I am he, ye shall die in your sin.—*Acts* 8; 21.—Matt. 3; 7, 8.—Matt. 18; 3.

Rom. 2; 16.—God shall judge the secrets of men by Jesus Christ, according to my gospel.—2 *Cor.* 2; 15, 16.—2 Tim. 4; 2.—Gal. 5; 21.

85. *How is the kingdom of heaven shut and opened by Christian discipline?*

Thus: when, according to the command of Christ, those who, under the name of Christians, maintain doctrines or practices inconsistent therewith, will not, after having been brotherly admonished, renounce their errors and wicked course of life, are complained of to the Church, or to those who are thereunto appointed by the Church (1 Cor. 5; 11); and if they despise their admonition, are, by them, forbid the use of the sacraments; whereby they are excluded from the Christian Church, and by God himself from the kingdom of Christ (1 Cor. 5; 13): and when they promise and show real amendment, are again received as members of Christ and his Church (2 Cor. 2; 6–8).

1 Cor. 5; 11.—If any man that is called a brother be a fornicator, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat.—*Matt.* 18; 15–17.

1 Cor. 5; 13.—Put away from yourselves that wicked person.—*Titus* 3; 10.—2 John 10; 11.—2 Thess. 3; 14.—Matt. 18; 18.

2 Cor. 2; 6–8.—Sufficient to such an one is this punishment, which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one be swallowed up with overmuch sorrow.—*Luke* 15; 21–24.

THE THIRD PART.

OF THANKFULNESS.

32. LORD'S DAY.

*86. *Since then we are delivered from our misery, merely of grace through Christ, without any merit of ours, why must we still do good works?*

Because that Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image (1 Cor. 1; 30); that so we may testify, by the whole of our conduct, our gratitude to God for his blessings (Titus 2; 14), and that he may be praised by us (Matt. 5; 16); also, that every one may be assured in himself of his faith, by the fruits thereof (Matt. 7; 17); and that by our godly conversation others may be gained to Christ (1 Pet. 2; 12).

1 Cor. 1; 30.—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Titus 2; 14.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, jealous of good works.—1 *Cor.* 6; 20.—Rom. 12; 1.

Matt. 5; 16.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—*John* 15; 8.—1 Pet. 2; 9, 12.—Deut. 32; 6.

Matt. 7; 17.—Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—*James* 2; 18.—1 John 2; 3, 4.

1 Pet. 2; 12.—Having your conversation honest among the Gentiles: that whereas they speak evil against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.—1 Pet. 3; 1, 2.—Rom. 14; 19.

87. *Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?*

By no means (Matt. 18; 3); for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God (Eph. 5; 5).

Matt. 18; 3.—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—1 *Cor.* 6; 9.—Acts 3; 19.

Eph. 5; 5.—For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritence in the kingdom of Christ and of God.—1 *Cor.* 6; 9, 10.—Gal. 5; 19-21.—1 John 3: 15.—Rev. 21; 27.

33. LORD'S DAY.

*88. *In how many parts doth the true conversion of man consist?*

In two parts: in the mortification of the

old man (Rom. 6; 6); and in the quickening of the new man (Col. 3; 10).

Rom. 6; 6.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. —1 *Cor.* 5; 7.—Col. 3; 9.—Eph. 4; 22.

Col. 3; 10.—And ye have put on the new man, which is renewed in knowledge after the image of him that created him.—*Eph* 4; 23, 24.—Isa. 1; 16, 17.

*89. *What is the mortification of the old man?*

It is a sincere sorrow of heart, that we have provoked God by our sins (2 Cor. 7; 10); and more and more to hate and flee from them (Rom. 12; 9).

2 Cor. 7; 10.—For godly sorrow worketh repentence to salvation not to be repented of; but the sorrow of the world worketh death.—*Joel* 2; 12, 13.—Matt. 26; 75.—Ps 51; 4.—Rom. 6; 2.—Gal. 5; 21. —2 Cor. 5; 17.

Rom. 12; 9.—Abhor that which is evil; cleave to that which is good.—*Amos* 5; 15.—2 Tim. 2; 19.—Isa. 55; 7.—Jude 23.

*90. *What is the quickening of the new man?*

It is a sincere joy of heart in God, through Christ (Ps. 51; 8), and with love and delight to live according to the will of God in all good works (Rom. 7; 22).

Ps. 51; 8.—Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. —*Ps.* 51; 12.—Rom. 5; 2.—Rom. 14; 17.—Phil. 4; 4.

Rom. 7; 22.—For I delight in the law of God, after the inward man.—*Rom.* 6; 13.—1 Pet. 4; 2.—Gal. 2; 20.

*91. *But what are good works?*

Only those which proceed from a true faith (Heb. 11; 6); are performed according to the law of God (Ezek. 20; 19), and to his glory (1 Cor. 10; 31), and not such as are founded on our imaginations, or the institutions of men (Deut. 12; 8).

Heb. 11; 6.—But without faith it is impossible to please him.—*Heb.* 11; 4.—Rom. 14; 23.

Ezek. 20; 19.—I am the Lord your God; walk in my statutes, and keep my judgments and do them.—*Lev.* 18; 4.—Deut. 12; 32.

1 Cor. 10; 31.—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—1 *Pet.* 4; 11.

Deut. 12; 8.—Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.—*Matt.* 15; 9.—Ex. 20; 18.

34. LORD'S DAY.

*92. *What is the Law of God?*

God spake all these words (Ex. 20.—Deut. 5), saying: I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

1. COMMANDMENT.

Thou shalt have no other gods before me.

2. COMMANDMENT.

Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers up-

on the children, to the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

3. COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

4. COMMANDMENT.

Remember the Sabbath day to keep it holy: six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou nor thy son nor thy daughter, thy man servant nor thy maid servant nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

5. COMMANDMENT.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

6. COMMANDMENT.

Thou shalt not kill.

7. COMMANDMENT.

Thou shalt not commit adultery.

8. COMMANDMENT.

Thou shalt not steal.

9. COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

10. COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

(For the history of the giving of the law by God to Moses, see Exodus, chapters 19.—20. 31.—32.—34. Deut. 4.)

93. *How are these ten commandments divided?*

Into two tables (Deut. 4; 13); the first of which teaches us how we must behave towards God (Matt. 22; 37, 38); the second,

what duties we owe to our neighbor (Matt. 22; 39).

Deut. 4; 13.—And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.—*Matt.* 22; 40.—Deut. 10; 3, 4.

Matt. 22; 37, 38.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.—*Mark* 12; 30.

Matt. 22; 39.—And the second is like unto it, Thou shalt love thy neighbour as thyself.—*Mark* 12; 31.

*94. *What doth God enjoin in the first command?*

That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, sorcery, soothsaying, superstition, invocation of saints, or any other creatures (1 Cor. 6; 9, 10); and learn rightly to know the only true God, trust in him alone (John 17; 3); with humility and patience submit to him, expect all good things from him only (1 Pet. 5; 5); love, fear, and glorify him with my whole heart (Deut. 6; 5); so that I renounce and forsake all creatures, rather than commit even the least thing contrary to his will (Matt. 10; 37).

1 Cor. 6; 9, 10.—Neither fornicators nor idolaters shall inherit the kingdom of God.—1 *Cor.* 10; 14.—Lev. 19; 31.—Deut. 18; 10-12.—Rev. 19; 10.—Matt. 4; 10.—Matt. 4; 16.

John 17; 3.—And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—*Jer.* 9; 24.—Jer. 17; 5, 7.

1 Pet. 5; 5.—Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. —*Heb.* 10; 36.—Ps. 37; 5.—James 1; 17.

Deut. 6; 5.—Thou shalt love the Lord thy God with all thine heart.—*Deut.* 10; 12.—Ps. 34; 9.—Ecc. 12; 3.—1 Cor. 6; 20.

Matt. 10; 37.—He that loveth father and mother more than me, is not worthy of me.—*Matt.* 10; 28. —Acts 5; 29.—Luke 14; 26.—Matt. 5; 19.

95. *What is idolatry?*

Idolatry is instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object in which men place their trust (Gal. 4; 8).

Gal. 4; 8.—Howbeit then, when ye knew not God, ye did service unto them which by nature are not gods.—1 *Pet.* 4; 3.—1 Thess. 1; 9.—Matt. 6; 24.—Phil. 3; 19.

35. LORD'S DAY.

*96. *What doth God require in the second command?*

That we in no wise represent God by images (Deut. 4; 23, 24), nor worship him in any other way than he has commanded in his word (Deut. 12; 32).

Deut. 4; 23, 24.—Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.—*Rom.* 1; 22, 23.—Acts 17; 29.—Isa. 40; 18.

Deut. 12; 32.—What thing soever I command you, observe to do it; thou shall not add thereto, nor diminish from it.—*Deut.* 4; 2.—John 4; 24.

97. *Are images then not at all to be made?*

God neither can nor may be represented by any means (Isa. 40; 18, 25); but as to creatures, though they may be represented, yet God forbids us to make, or to have any resemblances of them, either in order to worship them (Ps. 97; 7), or to serve God by them (Lev. 26; 1).

Isa. 40; 18, 25.—To whom then will ye liken God? or what likeness will ye compare unto him? To whom then will ye liken me, or shall I be equal? saith the Holy One.—*Deut.* 4; 12–18.—Rom. 1; 23.

Ps. 97: 7.—Confounded be all they that serve graven images, that boast themselves of idols.—*Deut.* 27; 15.—Deut. 7; 5.

Lev. 26; 1.—Ye shall make you no idols nor graven images, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.—2 *Kings* 18; 3, 4.—Ex. 23; 24.—Ex. 34; 13, 14.

98. *But may not images be tolerated in the churches, as books to the laity?*

No: for we must not pretend to be wiser than God, who will have his people taught not by dumb images (Zech. 10; 2); but by the lively preaching of his word (2 Tim. 3; 16, 17).

Zech. 10; 2.—For the idols have spoken vanity.—*Hab.* 2; 18, 19.—Jer. 10; 8–10.

2 Tim. 3; 16, 17.—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—*John* 5; 39.—Luke 16; 29.—2 Pet. 1; 19.

36. LORD'S DAY.

*99. *What is required in the third command?*

That we, not only by cursing (Lev. 24; 15), or perjury (Lev. 19; 12), but also by rash swearing, must not abuse or profane the name of God (Matt. 5; 34–36); nor by silence or connivance be partakers of these horrible sins in others (Lev. 5; 1); and briefly, that we use the holy name of God no otherwise than with fear and reverence (Mal. 4; 2); so that he may be rightly confessed, and worshipped by us, and be glorified in all our words and works (1 Pet. 3; 18).

Lev. 24; 15.—Whosoever curseth his God shall bear his sin.—*Rom.* 12; 14.

Lev. 19; 12.—And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.—*Zech.* 8; 17.

Matt. 5: 34–36.—Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black.—*Lev.* 5; 4.—James 5; 12.

Lev. 5; 1.—And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.—*Prov.* 29; 24.

Mal. 4; 2.—But on you that fear my name, shall the Sun of righteousness arise.—*Isa.* 45; 23.—Rev. 15; 3, 4.

1 Pet 3; 15.—But sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is

in you, with meekness and fear.—*Matt.* 10; 32, 33.—Col. 3; 17.—1 Cor. 10; 31.—1 Tim. 2; 8.

100. *Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?*

It undoubtedly is; for there is no sin greater or more provoking to God, than the profaning of his name (Lev. 24; 15), and therefore he has commanded this sin to be punished with death (Lev. 24; 16.

Lev. 24; 15.—Whosoever curseth his God shall bear his sin.—*Prov.* 29; 24.—Gal. 6; 7.

Lev. 24; 16.—And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.—*Lev.* 24; 10-14.—Heb. 10; 31.

37. LORD'S DAY.

101. *May we then swear religiously by the name of God?*

Yes: either when the magistrates demand it of the subjects (Ezra 10; 5); or when necessity requires us thereby to confirm fidelity and truth, to the glory of God, and the safety of our neighbors (Josh. 9; 19); for such an oath is founded on God's word, and therefore was justly used by the saints, both in the old and new testament (Heb. 6; 16).

Ezra 10; 5.—Then arose Ezra, and made the Chief Priests, the Levites and all Israel, to swear that they should do according to his word.—*Ex.* 22; 10, 11.—Neh. 13; 25.

Josh. 9; 19.—But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.—*Deut.* 10; 20.—Josh. 2; 12.

Heb. 6; 16.—For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.—*Isa.* 45; 23.—Deut. 6; 13.—Isa. 65; 16.—Rom. 1; 9.—John 16; 23.

102. *May we also swear by saints, or any other creatures?*

No; for a lawful oath is a calling upon God, as the one who knows the heart (1 Kings 8; 39), that he will bear witness to the truth, and punish me if I swear falsely: which honor is due to no creature (2 Cor. 1; 23).

1 Kings 8; 39.—For thou, even thou only, knowest the hearts of all the children of men.—*James* 5; 12.

2 Cor 1; 23.—Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.—*Rom.* 1; 9.—Deut. 32; 35.—Matt. 4; 10.—Matt. 5; 34-36.

38. LORD'S DAY.

*103. *What doth God require in the fourth command?*

First, that the ministry of the gospel and the schools be maintained (2 Tim. 2; 2); and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the Church of God (Heb. 10; 25); to hear his word, to use the sacraments, publicly to call upon the Lord (Acts 20; 7), and to contribute to the relief of the poor, as becomes a Christian (1 Cor. 16: 2). Secondly, that all

the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me, and thus begin in this life the eternal Sabbath (Heb. 4; 9–11).

2 Tim. 2; 2.—And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.—1 *Cor.* 9; 11, 14.—Deut. 12: 19.

Heb. 10; 25.—Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another.—*Acts* 2; 42, 46.—1 Cor. 14; 19, 29, 31.

Acts 20; 7.—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—*Ps.* 68; 26.—Acts 1; 14.—1 Tim. 2; 1-3.—Acts 17; 2.

1 Cor. 16; 2.—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—Ezek. 20; 12.—*Isa.* 58; 13, 14.

Heb 4; 9–11.—There remaineth therefore a rest to the people of God.....Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.—*Isa.* 66; 23.

39. LORD'S DAY.

*104. *What doth God require in the fifth command?*

That I show all honour, love and fidelity to my father and mother (Eph. 6; 2, 3), and all in authority over me (1 Pet. 2; 17), and submit myself to their good instructions and correction with due obedience (Titus 2; 9, 10); and also patiently bear with their weakness and infirmities, since it pleases God to govern us by their hand (Eph. 6; 4).

Eph. 6; 2, 3.—Honor thy father and thy mother (which is the first commandment with promise)

that it may be well with thee, and thou mayest live long on the earth.—*Col.* 3; 20.—Lev. 19; 32.

1 Pet. 2; 17.—Fear God. Honor the King.—1 Thess. 5; 12, 13.—Rom. 13; 1.—Heb. 13; 17.

Titus 2; 9, 10.—Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again; not purloining, but shewing all good fidelity.—*Prov.* 1; 8.—Prov. 15; 5.—Col. 3; 22.—Prov. 6; 20–22.

Eph. 6; 4.—And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.—1 *Pet* 2; 13, 14. —Rom. 13; 1, 2.—Col. 3; 19, 21.—Prov. 23; 22.

40. LORD'S DAY.

*105. *What doth God require in the sixth command?*

That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbour, by myself, or by another (Eph. 4; 31), but that I lay aside all desire of revenge (Rom. 12; 17, 19); also that I hurt not myself, or wilfully expose myself to any danger (Eph. 5; 29). Wherefore also the magistrate is armed with the sword, to prevent murder (Rom. 13; 4).

Eph. 4; 31.—Let all bitterness, and wrath, and clamor, and evil-speaking, be put away from you, with all malice.—*Zech.* 8; 16, 17.—Matt. 5; 22.—2 Sam. 12; 9.—Ps. 15; 1, 3.—Lev. 19; 17.—Lev. 24; 17.—Gen. 4; 6.

Rom. 12; 17, 19.—Recompense to no man evil for evil.....Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengence is mine: I will repay, saith the Lord.—*Lev.* 19; 18.

Eph. 5; 29.—For no man ever yet hated his own flesh.—*Matt.* 4; 7.

Rom. 13; 4.—For he is the minister of God to thee for good.—But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—*Gen.* 9; 6.

106. *But this command seems only to speak of murder?*

In forbidding murder, God teaches us, that he abhors the causes thereof: such as envy, hatred, anger, and desire of revenge; and that he accounts all these as murder (1 John 3; 15).

1 John 3; 15.—Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.—1 *Pet.* 2; 1.—1 Cor. 3; 3.—Col. 3; 8.—Gal. 5; 19–21.

107. *But is it enough that we do not kill any man in the manner mentioned above?*

No: for when God forbids envy, hatred and anger, he commands us to love our neighbour as ourselves (Matt. 7; 12); to show patience, peace, meekness, mercy, and all kindness towards him, and to prevent his hurt as much as in us lies (Heb. 12; 14): and that we do good even unto our enemies (Matt. 5; 44, 45).

Matt. 7; 12.—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—*Lev.* 19; 18.

Heb. 12; 14.—Follow peace with all men, and holiness, without which no man shall see the Lord.—1 *Thess.* 5; 13.—2 Pet. 1; 5.—Mark 9; 50.—Eph. 4; 1–3.—Luke 6; 36.—Matt. 5; 7.—Col. 3; 12, 15. Prov. 24; 11.—Isa. 56; 7.

Matt. 5; 44, 45.—But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—*Rom.* 12; 20.—Ex. 23; 5.

41. LORD'S DAY.

*108. *What doth the seventh command teach us?*

That all uncleaness is accursed of God, and that therefore we must, with all our hearts, detest the same (Eph. 5; 3), and live chastely and temperately, whether in holy wedlock, or in single life (Heb. 13; 4).

Eph. 5; 3.—But fornication, and all uncleaness, or covetousness, let it not once be named among you, as becometh saints.—*Jude* 22, 23.—Lev. 20; 10.

Heb. 13; 4.—Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge.—1 *Thess.* 4: 3, 4.—1 Cor. 7; 9.

109. *Doth God forbid, in this command, only adultery and such like gross sins?*

Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy (1 Cor. 3; 16); therefore he forbids all unchaste actions, gestures, words, thoughts, desires, and whatever can entice men thereto (Matt. 5; 28).

1 Cor. 3; 16.—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.—1 *Cor.* 6; 18-20.—2 Cor. 6; 16.—1 Cor. 3; 17.

Matt. 5; 28.—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.—2 *Tim.* 2; 22.—1 Thess. 4; 4,

5.—1 Cor. 15; 33.—Eph. 5; 18.—Prov. 23; 31, 33.—Eph. 4; 29.—Eph. 5; 3, 4.

42. LORD'S DAY.

*110. *What doth God forbid in the eighth command?*

God forbids not only those thefts and robberies which are punishable by the magistrate, but he comprehends under the name of theft, all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbour; whether it be by force, or under the appearance of right, as by unjust weights, ells, measures, fraudulent merchandise, false coins, usury, or by any other way forbidden by God (Lev. 19; 11, 13): as also all covetousness, all waste and abuse of his gifts (Luke 12; 15).

Lev. 19; 11, 13.—Ye shall not steal, neither deal falsely, neither lie one to another.....thou shalt not defraud thy neighbour, neither rob him.—*Luke* 3; 14.—1 Thess. 4; 6.—Jer. 22; 13.—Lev. 19; 35, 36.—Prov. 11; 1.—Deut. 25; 13-15.—Amos 8; 4-7.—Ex. 22; 25.—Ezra 18; 13.

Luke 12; 15.—Take heed and beware of covetousness.—1 *Tim.* 6; 9, 10.—John 6; 12.—1 Cor. 6; 10.

111. *But what doth God require in this command?*

That I promote the advantage of my neighbour in every instance I can or may, and deal with him as I desire to be dealt with by others (Phil. 2; 4): further also, that I faithfully labor, so that I may be able to relieve the needy (Heb. 13; 16).

Phil. 2; 4.—Look not every man on his own things, but every man also on the things of others. —*Matt.* 7; 12.—Deut. 22; 1-3.

Heb. 13; 16.—But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.—*Eph.* 4; 28.—2 Thess. 3; 10, 11.

43. LORD'S DAY.

*112. *What is required in the ninth command?*

That I bear false witness against no man, nor falsify any man's words: that I be no backbiter, or slanderer: that I do not judge, or join in condemning any man rashly or unheard (Prov. 19; 9): but that I avoid all sorts of lies, and deceit, as the proper works of the devil unless I would bring down upon me the heavy wrath of God (Rev. 21; 8); likewise, that in judgment and all other dealings, I love the truth, speak it uprightly, and confess it (Eph. 4; 15): also, that I defend and promote as much as I am able the honor and good character of my neighbour (1 Pet. 4; 8).

Prov. 19; 9.—A false witness shall not be unpunished.—*Prov.* 4; 24.—Ps. 15; 1, 3.—2 Cor. 12; 20.—Ps. 101; 5.—Matt. 7; 1.—James 4; 11.—Luke 6; 37.

Rev. 21; 8.—All liars shall have their part in the lake which burneth with fire and brimstone.—*Ps.* 5; 6.—Prov. 12; 22.—John 8; 44.—Lev. 19; 11.

Eph. 4; 15.—But speaking the truth in love, may grow up into him in all things which is the head, even Christ.—*Zech.* 8; 19.—Ps. 15; 1, 2.

1 Pet. 4; 8.—And above all things have fervent charity among yourselves.—1 *Sam.* 16; 18.

44. LORD'S DAY.

*113. *What doth the tenth command require of us?*

That even the smallest inclination, or thought, contrary to any of God's commands, never rise in our hearts (Matt. 15; 19, 20): but that at all times we hate all sin with our whole hearts and delight in all righteousness (Gal. 5; 24).

Matt. 15; 19, 20.—For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.—*Rom.* 7; 7.—Prov. 4; 23

Gal 5; 24—And they that are Christ's have crucified the flesh, with the affections and lusts.—*Ps.* 119; 104.—Prov. 8; 13.—Rom. 7; 22.—Matt. 5; 48.

114. *But can those who are converted to God, perfectly keep these commandments?*

No; but even the holiest men, while in this life, have only small beginnings of this obedience (Phil. 3; 13), yet so, that with a sincere resolution, they begin to live, not only according to some, but all the commands of God (Phil. 3; 13, 14).

Phil. 3; 13.—Brethren I count not myself to have apprehended.—*Ps.* 19; 12.—James 3; 2—Job 9; 1-3. —1 John 1; 8.—Ecc. 7; 20.

Phil. 3; 13, 14.—This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—*Rom.* 7; 22.—Ps. 119; 60, 106, 127, 128.

115. *Why will God then have the ten commands so strictly preached, since no man in this life can keep them?*

First, that all our life time, we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ (Rom 3 ; 20) ; likewise, that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, until we arrive at the perfection proposed to us, in a life to come (1 Cor. 13 ; 9, 10).

Rom. 3 ; 20.—By the law is the knowledge of sin. —*Rom.* 10 ; 3, 4.—Rom. 7 ; 7.—Matt. 5 ; 6.

1 Cor. 13 ; 9, 10.—For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away.—1 *John* 3 ; 2.—Phil. 3 ; 12–14.—Ps. 51 ; 10.—Deut. 31 ; 11–13.—Ps. 119 ; 4, 5.

OF PRAYER.

45. LORD'S DAY.

*116. *Why is prayer necessary for Christians?*

Because it is that chief part of thankfulness which God requires of us (Ps. 50 ; 14, 15) ; and also, because God will give his grace and Holy Spirit to those only, who with sincere desire continually ask them of him, and are thankful for them (Luke 11 ; 13).

Ps. 50 ; 14, 15.—Offer unto God thanksgiving ; and pay thy vows unto the Most High : and call upon me in the day of trouble : and I will deliver thee, and thou shalt glorify me.

Luke 11; 13.—If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him.—*Matt.* 7; 7.—Deut. 4; 29.—Ps. 50; 23.—Jer. 29; 13.

117. *What are the requisites of that prayer, which is acceptable to God, and which he will hear?*

First: that we from the heart pray to the one true God only, who has manifested himself in his word, for all things he has commanded us to ask of him (Matt. 4; 10); secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of his divine majesty (Luke 18; 13); thirdly, that we may be fully persuaded that he, notwithstanding we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as he has promised us in his word. (Eph. 3; 12).

Matt. 4; 10.—Thou shalt worship the Lord thy God, and him only shalt thou serve.—*Ps.* 81; 8, 9. —John 5; 14.—Lam. 3; 41.—Ps. 145; 18.—Isa. 45; 22, 23.—John 4; 23, 24.—1 John 5; 14.

Luke 18; 13.—And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—*Ezra* 9; 6.—Ps. 34; 18.

Eph. 3; 12.—In whom we have boldness and access with confidence, by the faith of him.—*Dan.* 9; 17, 18.—John 14; 13.—John 15; 7.—John 16; 23.

118. *What hath God commanded us to ask of him?*

All things necessary for soul and body; which Christ our Lord has comprised in that prayer he himself has taught us.

*119. *What are the words of that Prayer?*

Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

46. LORD'S DAY.

120. *Why hath Christ commanded us to address God thus: Our Father?*

That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer (Luke 11; 11); namely, that God is become our Father in Christ (John 1; 12), and will much less deny us what we ask of him in true faith, than our parents refuse us earthly things (Matt. 7; 11).

Luke 11; 11.—If a son shall ask bread of any of you, that is a father, will he give him a stone?—*Isa.* 63; 15, 16.—James 1; 6–8.—Heb. 12; 9, 28.

John 1; 12.—But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name.—*Eph.* 1; 5.—Gal. 4; 6.

Matt. 7; 11.—If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good

things to them that ask him.—*Ps.* 103; 13.—Isa. 49; 15, 16.

121. *Why is there added: Which art in Heaven?*

Lest we should form any earthly conceptions of God's heavenly majesty (1 Kings 8; 27): and that we may expect from his almighty power all things necessary for soul and body (Ps. 115; 3).

1 Kings 8; 27.—But will God indeed dwell on earth? behold, the heaven and heaven of heavens cannot contain thee.—*Acts* 17; 24, 25.

Ps. 115; 3.—But our God is in the heavens; he hath done whatever he pleased.—2 *Chron.* 20; 6.—Rom. 10; 12.—Acts 17; 25.—Eph. 3; 20.

47. LORD'S DAY.

122. *What is the first petition?*

"Hallowed be thy name." That is, grant us first rightly to know thee (Eph. 1; 16, 17), and to sanctify, glorify and praise thee in all thy works (Ps. 51; 15), in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed (Rom. 1; 19, 20); and further also, that we may so order and direct our whole lives, our thoughts, words and actions, as that thy name may never be blasphemed, but rather honored and praised on our account (Ps. 31; 4).

Eph. 1; 16, 17.—I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.—*John* 17; 3.

Ps. 51; 15.—O Lord, open thou my lips, and my mouth shall show forth thy praise.—*Ps.* 71; 8.

Rom. 1; 19, 20.—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—*Deut.* 3; 24. Ps. 104; 24.—Ps. 136.—Dan. 9; 14.—Ps. 103; 8.

Ps. 31; 4.—For thy name's sake lead me, and guide me.—1 *Tim.* 6; 1.—Matt. 5; 16,—1 Pet. 2; 12.

48. LORD'S DAY.

123. *What is the second petition?*

"Thy kingdom come." That is, rule us so by thy word and Spirit, that we may submit ourselves more and more to thee (Ps. 143; 10); preserve and increase thy Church (Ps. 122; 6, 7); destroy the works of the devil, and all violence which would exalt itself against thee, and also all wicked counsels devised against thy holy word (John 3; 8); until the full perfection of thy kingdom takes place, wherein thou shalt be all in all (Rev. 22; 20).

Ps. 143; 10.—Teach me thy will; for thou art my God; thy Spirit is good; lead me into the land of uprightness.—*Ps.* 25; 4, 5.—Ps. 119; 5.

Ps. 122; 6, 7.—Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces.—*Ps.* 118; 25, 26.—Ps. 51; 18.

1 John 3; 8.—For this purpose the Son of God was manifested, that he might destroy the works of the devil.—*Rom.* 16; 20.—Ps.—129; 5.—Ps. 5; 10.

Rev. 22; 20.—He which testifieth these things, saith, surely, I come quickly: Amen.—1 *Cor.* 15; 24, 28.

49. LORD'S DAY.

124. *What is the third petition?*

"Thy will be done on earth, as it is in heaven." That is, grant that we and all men may renounce our own will, and without murmuring obey thy will, which is only good (Acts 21; 14); that so every one may attend to, and perform the duties of his station and calling, as willingly and faithfully as the angels do in heaven (Ps. 103; 20, 21).

Acts 21; 14.—The will of the Lord be done.—*Ps.* 119; 33-36.—Matt. 16; 24.—Titus 2; 12.

Ps. 103; 20, 21.—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.—*Heb.* 1; 14.—Eph. 4; 1.

50. LORD'S DAY.

125. *What is the fourth petition?*

"Give us this day our daily bread." That is, be pleased to provide us with all things necessary for the body (Ps. 145; 15); that we may thereby acknowledge thee to be the only fountain of all good (Acts 17; 25); and that neither our care nor industry, nor even thy gifts, can profit us without thy blessing, and therefore that we may withdraw our trust from all creatures, and place it alone in thee (Ps. 55; 22).

Ps. 145; 15.—The eyes of all wait upon thee; and thou givest them their meat in due season.—*Prov.* 30; 7-9.—Ps. 85; 12.

Acts 17; 25.—Seeing he giveth to all, life and breath, and all things.—*Acts* 14; 15, 17.

Ps. 55; 22.—Cast thy burden upon the Lord, and he shall sustain thee.—*Ps.* 62; 8, 10.—Ps. 146; 3-7.—Ps. 127; 1, 2.—Deut. 8; 3.—Prov. 10; 12.

51. LORD'S DAY.

126. *What is the fifth petition?*

"And forgive us our debts, as we forgive our debtors." That is, be pleased for the sake of Christ's blood, not to impute to us, poor sinners, our transgressions, nor that depravity which always cleaves to us (Ps. 25; 7); even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to forgive our neighbours (Matt. 18; 35).

Ps. 25; 7.—Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me, for thy goodness' sake, O Lord.—*Eph.* 1; 7.—Ps. 51; 1, 2, 7, 9.—Rom. 4; 7, 8.

Matt. 18; 35.—So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matt. 6; 14, 15.—Col. 3; 13.—Gal. 5; 22; 23.

52. LORD'S DAY.

127. *What is the sixth petition?*

"And lead us not into temptation, but deliver us from evil." That is, since we are so weak in ourselves that we cannot stand a moment; and besides this, since our mortal enemies, the devil, the world, and our own flesh, cease not to assault us (Matt. 26; 41); do thou, therefore, preserve and strengthen us, by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes, until at last we obtain a complete victory (Eph. 3; 14–16).

Matt. 26; 41.—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the

flesh is weak.—*John* 15; 5.—1 Pet. 5; 8.—Luke 22; 31, 32.—Eph. 6; 12.—Prov 1; 10.—Gal. 5; 17.—James 1; 14.—John 15; 19.

Eph. 3; 14–16.—For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.—2 *Cor.* 12; 7, 8.—Eph. 6; 10–13.—1 Thess. 3; 13.—1 Thess. 5; 23.—Rom. 16; 20.

128. *How do you conclude your prayer?*

"For thine is the kingdom, the power, and the glory, for ever." That is, all these we ask, because thou art our King and almighty, art willing and able to give us all good (Ps. 5; 2): and all this we pray for, that thereby not we, but thy holy name, may be glorified for ever (Ps. 115; 1).

Ps. 5; 2.—Hearken unto the voice of my cry, my King, and my God; for unto thee will I pray.—*Isa.* 33; 22.—Ps. 10; 16.—Ps. 47; 2.

Ps. 115; 1.—Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake.—*John* 14; 13.—Jer. 33; 8, 9.—Dan. 9; 19.—Isa. 37; 20.—2 Chron. 20; 6.

129. *What doth the word "Amen" signify?*

"Amen" signifies, it shall truly and certainly be (Jer. 28: 6); for my prayer is more assuredly heard of God than I feel in my heart I desire these things of him (Isa. 65; 24).

Jer. 28; 6.—The prophet Jeremiah said, Amen; the Lord do so: the Lord perform thy words which thou hast prophesied.—2 *Cor.* 1; 20.—Rev. 3; 14.

Isa. 65; 24.—Before they call, I will answer; and while they are yet speaking, I will hear.—2 *Tim.* 2; 12.—1 John 5; 14, 15.

4. Government of the Reformed Church.

In the Reformed Church, the order of Government of the Church at large, and of individual congregations, as will be seen from a study of the *Constitution* (which follows), is Biblical, efficient, simple, and favorable to the rights of all, both members and ministers. It is set forth in full in this Constitution, which is the supreme law of the Church, as a visible community. It is known as the Presbyterial Order (not the *Presbyterian*; since it is far older than this; the latter is only an excellent example of the Presbyterial order). The following are its fundamental principles:

The equality of all Ministers of the Gospel (*i. e.* no two-fold or three-fold order of Ministers).

Government by means of a rising series of Church Courts or Assemblies (in the Reformed Church this ascending series is: 1. The Consistory; 2. The Classis; 3. The Synod; 4. The General Synod.)

Equality of the ruling-elders, in these courts, with the teaching-elders, or ministers (hence these courts are the *representatives* of the congregations.)

Congregational-officers in each congregation (these are the elders and deacons).

Hence this form of government is the *prototype* of what in the sphere of civil affairs is called the republican form of government.

Each congregation manages its own af-

fairs (generally through its Consistory), elects its own officers (pastors, elders, deacons, trustees, &c.), so as to give free scope to the talents and gifts of all the members. It adopts its own constitution, in which it fixes the number of these officers, the time of their election, their term of office, and the rights and duties of the members and minister. The form of such a constitution is given on a subsequent page. The minister remains with the congregation so long as it is their will, and until he resigns, or the relation is dissolved by the Classis.

The elders and deacons are not elected for life, but for a specified term of years. When their time is up they retire, unless re-elected. As the congregation needs an oversight, in addition to that of the Pastor, the Pastor, Elders and Deacons form a local assembly, called the Consistory, which superintends all its affairs, and to which any member may appeal, when his rights are infringed upon. *All discipline* in the congregation is exercised by this body.

But as even Consistories, Pastors and Congregations may go wrong sometimes, and need the help, advice and sympathy of others of the same faith, a higher court is formed of the ministers and delegates of the congregations, within a specified district (usually one or more counties), and this is called the CLASSIS. This body holds a regular meeting every year (usually lasting a week, of which the Lord's Supper, on the Sunday, forms the

centre). The Classis reviews the work of the pastors and congregations; lays out work for both; examines and licenses candidates for the ministry; and settles disputes and controversies. A still higher court is formed by the ministers and delegated elders within a larger district (usually one or more States, or a part of a State, and embracing from 4 to 8 Classes.) This body is called the SYNOD; meets regularly every year; reviews the work of the Classes; considers matters relating to the interests of the whole district; pays special attention to the work of Missions, Education, Publication, Seminaries, and Colleges. The highest court is the GENERAL SYNOD, which convenes triennially, and reviews the work of all the Synods and Classes.

These bodies, at the present time, (1882) are in numbers as follows:

GENERAL SYNOD,	1.
SYNODS,	7.
CLASSES,	49.
CONSISTORIES,	1384.

This form of government has stood the test of a long experience, and is one, towards the essential principles of which, all others (except the Roman Catholic) are year by year evidently gravitating. For the Congregationalists have of late years introduced the Presbyterial feature of a General Council; The Methodists have adopted the Presbyterial feature of lay-delegates; and even the Episcopal Church (in

the U. S.) has adopted the same element of lay-delegates in all its conventions.

Referring now to the *General Constitution*, which is given in full in succeeding pages, we notice, that first of all it defines the *number of offices* in the Church, as being four; namely: Ministers, Teachers of Theology, Elders, Deacons.

Arts. 1–14 explain the successive steps that must be taken to become a Minister in the Church. The candidate must be of pious life, and properly educated. He is expected, as a rule, to take a full course of education, both in a College and a Theological Seminary; to be carefully examined by a Classis or Synod; to subscribe a formula pledging himself to preach and defend the doctrines taught in the Bible, as confessed in the Heidelberg Catechism, before he can be licensed to preach. On receiving a regular call from a pastoral charge, he is solemnly *ordained* and *installed* in his field of labor. He must devote himself wholly and conscientiously to his great work. He stands under the care of the Church courts, and if he falls into sin, is subject to discipline.

Arts. 13–19 explain the duties of Teachers of Theology, the manner of their election, the solemn oath of office they must take, and the provision that must be made for them in old age.

Arts. 20–22 define the important congregational offices, namely: those of the *elders and deacons*, their several duties and the

manner of their election. No congregation can be said to be organized after the Scripture model, which has not these officers. With respect to TRUSTEES the constitution says but little (Arts. 40 and 41), because they are not a Church-office, but a requirement of the State. They have the care and control of the property of the congregation, whether real or moveable, monies or legacies. They hold this property as a trust for the congregation. They must see to it that the edifice is kept in proper repair, and that it be not used for secular or improper purposes. The number, manner of election, term of office, &c. of the Trustees should be fixed by the congregational-constitution or articles of incorporation (see the Forms, in subsequent pages). The Synod recommends that the Elders and Deacons be constituted the Trustees.

IN THE SECOND PART, the Constitution carefully treats of the ascending series of Assemblies, by means of which an efficient government of the Church is to be carried forward, and at every point carefully conserves the rights of all. Properly to understand these Courts or Assemblies, we must remark, that whereas in civil governments the *Executive*, *Legislative* and *Judicial* functions are separated, and placed in the hands of different individuals, in these Church courts, on the contrary they *are combined in one body*. The Church court carries out its *executive* functions through *Committees and the officers of the body*; it carries

out its *legislative* functions, by debate and decision by a majority of votes; it carries out its *judicial* functions, by sitting as a Church *court*, in which case the members of the body act as judges and jury. These Church assemblies are four:

First, the Consistory,
Second, the Classis,
Third, the Synod (or, District Synod,)
Fourth, the General Synod.

Arts. 23–38 treat in a general way of principles applicable to all these bodies; how they are to be constituted; what is the right to appeal to a higher body; what the right of complaint; how these are to be conducted; and what is the jurisdiction of each body.

Arts. 39–45 treat of the lowest court, the CONSISTORY. They define the duties of this body, which are of very great importance, and upon the careful performance of which the unity, prosperity and success of the congregation to a great extent depend.

Arts. 46–58. These treat of the next higher body, the CLASSIS. In this system of government this body is of the very highest importance. The greater part of the current benevolent work is arranged and supervised by it. Every minister must belong to the Classis within whose bounds he resides. There are separate English and German Classes, for the present. The manner of electing the delegates to the Synod and the General Synod; the mode of constituting the Classes; transacting the

business; supervising the work, are here prescribed. The *jurisdiction* of the Classis is carefully defined. A Classis (and a Synod as well) can exercise no power or jurisdiction, except what is granted or implied in this Constitution.

Arts. 59–76 treat in the same manner of the Synods; how constituted; how governed; their powers; time of meeting; jurisdiction; mode of transacting business; and their duties to the General Synod. Power is expressly granted them to establish Theological Seminaries, Colleges, Boards of Education, Missions, Publications and other benevolent societies.

Arts. 77–84 treat of the highest body, the GENERAL SYNOD, which is the last resort in all cases respecting the Government, the Discipline, the Doctrine and the Cultus of the Church. To it is specially committed the duty of preparing and adopting the Liturgy, the Hymn Book, the Catechism and the Constitution, so that there may be a unity in the whole Church, while a great deal of individual and congregational freedom is still allowed. The details of all these matters can be studied in the Constitution itself. But it will be noticed at once, how such a compact system of government combines unity with freedom, order with variety, and above all gives expression to the mind of the whole Church, and organizes its activity, as a great brotherhood of workers in the cause of the Lord. We hold that it is a genuine development of

the principles in force in New Testament times.

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5. Discipline of the Reformed Church.

The Reformed family of Churches were from the start distinguished by the marked emphasis which they laid upon the necessity and duty of exercising Christian discipline in the Church and the congregations. This was due, to a great extent, to the wonderful influence of Calvin, who insisted upon Christian discipline, as one of the marks and evidences of a pure church. The discipline of the Reformed Church is set forth in Arts. 85—115. All members of the Church, the ministers, the elders, the deacons, the confirmed and the baptized are subject to this oversight of love, in the communion of believers. The object of this discipline is not *to punish* men for their sins: for this is the prerogative of God alone, who is the searcher of hearts. The object of Christian discipline is two-fold: first, the recovery and amendment of those who fall into sinful ways and acts (Art. 112). Hence the rule prescribed by our Lord, in Matt. 18: 15–17, of a private remonstrance with the offender, first of all is insisted upon. "And if thy brother sin (against thee), go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be

established. And if he refuse to hear them, tell it unto the congregation: and if he refuse to hear the congregation also, let him be unto thee as the Gentile and the publican." Secondly, the object of Christian discipline, according to the above passage, is the temporary or permanent exclusion from the community, and the communion of the Lord's Supper, of those, who by their conduct or life *are an offense to the Church as a spiritual brotherhood* (Art. 112). The aim is, first to reach repentance and amendment, if this be possible: if this be not possible, then suspension or exclusion. The carrying out of this delicate and responsible discipline belongs primarily to the Consistory. But the rights of all are so jealously guarded, that all cases may, by appeal or complaint, be brought under the review of the Classes and Synods (26–37).

The *Ministers* are subject to discipline. In some cases they can at once *be silenced*, i. e. prevented from further officiating in ministerial functions (Art. 107). They have a right to a fair and impartial trial by their peers. If found guilty they can be *suspended* from the ministry, for a longer or shorter time, until they repent and reform. They can be formally deposed from the ministerial office, if deemed necessary in order to maintain the honor of the Church. In like manner *Elders* and *Deacons* can be immediately removed from their offices, after a trial by the Consistory (Art. 107). *Members of the Church* can be disciplined by the follow-

ing method: Admonition, Suspension from the communion of the Church, Excommunication and entire separation from the Church (Art. 110).

The method of trial, in the case of members and officers, is laid down in Arts. 85–114 compared with Arts. 29–37. Offences are divided into two general classes: *private offences* (known only to a few persons) and *public offences* (generally known, and therefore an injury to the good name of the Church). In case of trial, this can be carried forward on the basis of *individual accusation*, or *general rumor*.

If members of the Church neglect to perform their duties as members of the Christian community, their names may be stricken from the roll of members (Arts. 116).

Since the object of this discipline is to recover and amend those who have lapsed into sin, a way is left open for the restoration of suspended and excommunicated members, upon evidences of repentance and reformation. The details are given in Arts. 116–118.

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6. Customs and Usages of the Reformed Church.

The *Customs and Usages* of the Reformed Church are set forth mainly in Arts. 119–140 of the Constitution. These have come down from the age of the Reformation, and many of them from the earliest ages of the Christian Church, and are believed to be in

entire accordance with the letter and spirit of the New Testament.

1. *The use of a Liturgy*, especially in the sacramental and ritual services of the Church (Art. 89). This is done for the sake of order and unity in the central services of worship. There is no doubt that Christians, in the early ages of the Church, guided by the Spirit, made use of forms in the sacramental services especially. The treasures of all ages in the sphere of public worship, are preserved and brought into use for the benefit of believers. Hence the Reformed Church has set forms (to be used however with entire freedom) for the Baptism of Infants, Baptism of Adults, Preparatory Service, Lord's Supper, Confirmation, Ordination and Burial. Not everything is left to the subjective views and momentary feelings of the one who conducts the service; but a solemn, well-ordered and Scriptural service is laid down for his use. Yet it does not interfere with or exclude free prayer and extemporaneous efforts. It is a very foolish objection that is sometimes brought forward, that only when the minister speaks extemporaneously can he speak from the heart and under the guidance of the Holy Spirit. The same objections could be brought against the reading of the Holy Scriptures in the public service. The Liturgy is throughout based upon the Sacred Scriptures.

2. *Infant Baptism.* The Reformed Church,

in accordance with the views of all the Reformers, maintains the custom of solemnly consecrating to Almighty God, the children of believing parents, by and in the Sacrament of Baptism (Art. 119). The grounds for this are given in the Catechism (74). The long experience of the Church has testified to the blessings of this sacred privilege, wherever it has been maintained in its purity. *In all the dispensations of God, since the creation of the world, the children of parents in covenant with God were expressly included in the privileges of the covenant.* (Gen. 17: 7, Acts 2: 39.) Our Saviour never gave the slightest intimation, that under the new and higher dispensation, which he introduced, this privilege was to be withdrawn. It is true, that he did not command in express words that the children were to be received into covenant relation, by baptism. But this was not necessary. This was understood of itself. The privilege was not withdrawn. On the contrary He expressly invited the children to be brought to Him (Mark 10: 14): His Apostles recognized the children as members of the Church (1 Cor. 7: 14.—comp. Eph. 1: 1 with Eph. 6: 13.—comp. Col. 1: 2 with Col. 3: 20). In the New Test. the adults mentioned as baptized were all heathen or Jews. There is not a single example of an adult, the child of a believer, as having been baptized, except in such cases where whole households were baptized. Such whole *households*, in all probability including children and youths,

are expressly recorded as having been received into the Church by baptism. See the case of Lydia and her household, Acts 16: 15.—The Jailor at Philippi and his household, Acts 16: 32, 33.—Stephanus, 1 Cor. 1: 16.—Crispus, Acts 18: 28.—Cornelius, Acts 10: 44–48.

The children of believing parents are, therefore, not to be regarded as heathen, but are entitled to be members of the Church of Christ, by virtue of Christ's atonement. But as infant baptism looks forward to a course of religious training, discipline and instruction, the Reformed Church does not baptize the children of those not in covenant relations with God, with the exceptions noted in Art. 119. The children thus baptized are placed in the visible Church, are members of it, and under its special care and discipline. The religious training and instruction falls primarily within the sphere of the divinely instituted Christian family: is carried forward in the Sunday School and in the services of the prayer meeting and the Church, and in the Catechetical Services. Ministers must, therefore, preserve a full and accurate register of the names of all the baptized children, and must so far as possible, become acquainted with all of them, and see to it that their religious training be not neglected. The Reformed Church thoroughly believes in the scripturality and efficiency of educational religion.

3. *Catechetical Instruction.*—Wherever the baptized youths have attained an age, where they can understand the nature and obligations of religion, they are formed into Catechetical Classes (from which unbaptized youths are not excluded, but to which they are heartily invited, with a view to their conversion): and if, through the gracious influence of the Holy Spirit, and by the faithful instructions of the pastor, they give evidence of piety, they are then received into full membership of the Church by the solemn rite of Confirmation. The Reformed Church lays a great deal of stress upon this system of instruction in the doctrines and duties of our religion. None but very superficial and one-sided persons can object to this system, commenced in the family, carried forward in the Sunday School, and receiving its highest development in the Catechetical Class of the Church.

4. *Confirmation.*—The Reformed Church retains the solemn rite of Confirmation, when persons are to be received into full membership (Arts. 128, 119–123, 125). It receives them, if they give evidences of piety and conversion. It is a solemn covenant on their part, to lead a pious life, and a voluntary assumption of their baptismal vows. In so receiving them, in the service of confirmation, a scriptural form of sound words is used, and the hands of the minister are laid upon them, as a symbolical act of blessing, prayer and consecration. Numerous examples of the "laying on of hands," as

such an act are given in the Scriptures. See Gen. 48: 14–16.—Num. 27 : 22, 23.—Matt. 19 : 3.—Acts 8 : 2, 3.—Acts 19 : 5, 6.—Eph. 1 : 13.—Eph. 4 : 30.—1 Cor. 1 : 22.—Heb. 6 : 2.

5. *Public Worship.*—This is simple in its form (Art. 138), and based upon the order known (from the Church-father Martyr) to have been in current use in the second century. Martyr gives us the earliest description we have of the order of public worship. But all the elements of this order are found already in the New Testament, namely: Invocation, Singing, Prayer, Reading the Word, Preaching, Benediction (Art. 138).

6. *Festivals.*—The Reformed Church maintains the venerable custom of celebrating the Festival Seasons, as entirely in accordance with the spirit of the gospel, and most profitable and edifying to believers. These are, CHRISTMAS, GOOD FRIDAY, EASTER, ASCENSION, PENTECOST and TRINITY. These commemorate the great and *saving events* in the life of Christ, and his work of Redemption, which are of perennial force for all ages. It does not claim that these Festival Days have been divinely instituted; but that they are appropriate *memorial days*, whose religious observance is a source of blessing to all Christians.

7. *Family Worship* and *Prayer Meetings.*—These are not only insisted upon in the Constitution of the Church (Art. 139), as important religious observances, but are

in entire accordance with the teachings and spirit of the Word of God. The congregation consists of families, each one of which is in covenant-relation with God. All Christian families desire and can expect the covenant blessings, if, as families, parents and children unite in the worship of God. Each family is a small congregation in itself, of which the parents are the ministers. To this family worship applies the great promise, Matt. 18 : 20, "For where two or three are gathered together in my name there am I in the midst of them. And to it also applies the warning, Jer. 10 : 25, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name."

Of *Social Worship*, (or the Prayer Meeting) we have many examples in the New Testament age. Probably most of the meetings of the early Christians were meetings for social worship. Christians, by an inward impulse of the Holy Spirit, were wont, with one accord, to meet together for singing, prayer, praise, and mutual edification.—See John 20 : 19.—John 20 : 26.—Matt. 26 : 30.—Acts 1 : 14.—Acts 2 : 1.—Acts 4 : 24.—Acts 21 : 5.—Eph. 5 : 19, 20.—Col. 3 : 16.—Acts 20 : 36, 37.—Acts 16 : 25.—Heb. 13 : 15.—Heb. 4 : 15. To those who neglect this privilege and duty, the Apostle gives an exhortation, Heb. 10 : 24, 25.

THE CONSTITUTION

OF THE

Reformed Church in the United States.

For the maintenance of good order in the Church of Christ, it is necessary that there should be certain offices and judicatories, and a strict attention to doctrine; of all which the following ecclesiastical ordinances treat:

PART FIRST.

OF THE OFFICES.

The offices of our Church are fourfold, viz.:

1. *The office of Ministers of the Word.*
2. *The office of Teachers of Theology.*
3. *The office of Elders.*
4. *The office of Deacons.*

CHAPTER I.

OF MINISTERS OF THE WORD.

ART. 1. No person shall be allowed to exercise the office of a minister, who has not been previously recognized as a candidate for the ministry, according to the established order of the Church.

ART. 2. A candidate for the ministry is one, who, having submitted to an examination by the proper ecclesiastical judicatory, has been approved and licensed to preach the Gospel, with permission

to accept a call from one or more congregations.

ART. 3. Every such examination shall be public, or at least open to any member of Classis or Synod who may choose to attend, and shall be made by the Synod, or by that Classis under whose care the applicant commenced his Theological studies, or with which he may be regularly connected at the time of concluding them; and shall embrace all the subjects taught in the Theological Seminary. Very particular attention shall also be paid to his orthodoxy, his piety, and the purity of his intentions in seeking the ministry. The recorded report of such examination shall simply state the result as satisfactory or unsatisfactory, without specifying particulars.

ART. 4. The examination of the applicant having been sustained, he shall then be required to attest his adherence to the Church in its doctrines and discipline, by subscribing the following formula in a book to be provided and kept for that purpose, viz:

"We, the undersigned, hereby testify that we honestly and truly hold the doctrines of the Heidelberg Catechism, to be the doctrines revealed to us in the Bible, and promise, moreover, faithfully to preach and defend the same. We also declare and promise, that we will carefully observe and comply with all the ordinances, in accordance with the Word of God, which are now, or may be hereafter, introduced by the authorities of the Church; and also that we will cheerfully and readily receive and submit to all their admonitions and decisions, when constitutionally expressed, so long as we remain in connection with the Church."

The applicant whose examination has been sustained, shall, upon his subscribing the foregoing formula, be entitled to a certificate of licensure, signed by the presiding officers of the judicatory, before which his examination was held.

ART. 5. In extraordinary cases, and for good reasons, applicants for licensure may be admitted to the ministry, who have not gone through the whole course of study prescribed for the Theological

Seminary. But in all such cases, when the application is made to a Classis, it must be sustained by a unanimous vote.

ART. 6. A licentiate or candidate for the ministry is permitted only to preach the Word, and may not, under any circumstances, administer the Sacraments. He has no vote in Classis, nor can he be appointed a delegate to Synod. He is, moreover, under the care and subject to the jurisdiction of the particular Classis that licensed him, or under whose supervision he has been placed by Synod: he must attend its meetings, and give to it an account of his ministry, until he shall be regularly dismissed and received into connection by another.

ART. 7. No licentiate shall be admitted to ordination unless he shall have been appointed to a mission, or has a call from one or more congregations, and no call shall be valid unless the congregation or charge from which it proceeds has been constituted a pastoral station by the Classis within whose bounds it is situated. In that case, the licentiate shall be examined and ordained by the Synod or the Classis to which the station belongs. If, however, it should not be situated within the bounds of any Classis, then the consent of Synod must be had to the acceptance of the call; and in every case it must appear that the people calling the minister really and truly intend to support and provide for him as their pastor.

ART. 8. No one shall be admitted to ordination who has not attained the age of twenty-one years, and every one shall certainly accept the call in view of which he applies to be ordained.

ART. 9. Licentiates or ordained ministers from ecclesiastical bodies in regular correspondence with Synod, or from those whose doctrines harmonize with those of the German Reformed Church, may be received into our connection by Classis or Synod, upon their presenting a regular certificate of dismission, and subscribing the formula prescribed in the case of applicants for licensure. When an applicant

comes from a religious denomination, maintaining doctrines different from those of the Reformed Church, he shall, in addition to complying with the above requisitions, openly and explicitly declare, on his part, that he has renounced such doctrines as contrary to the Holy Scriptures and the standards of the Reformed Church. If there be grounds of presumption against the doctrines and morals of any applicant, from whatever body he may come, it shall be competent for the Classis or Synod, to propose such inquiries as shall enable them to proceed with freedom in his case.

ART. 10. All applicants for licensure, and ordained ministers from foreign countries, shall be at least two years in this country, besides complying with the requisitions made of other applicants, before they can be admitted into full and regular connection either by Classis or Synod. They may however, be permitted to act as supplies in congregations under the direction of Classis.

Ministers, who come to this country under the auspices or at the direction of foreign ecclesiastical bodies, with which Synod has entered into arrangements with respect to the introduction of ministers from foreign countries, shall not be subject to the above restrictions.

ART. 11. The duties of a minister of the Word are to continue in prayer, to preach the word of God, to administer the Holy sacraments, and to watch over the Elders and Deacons, and the whole congregation. It is incumbent upon him, in conjunction with the Elders, to exercise ecclesiastical discipline, and to take heed that Christian order be maintained in all things. He shall "be an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity." He shall "give attendance to reading, to exhortation, to doctrine," not neglecting the gift which is given to him by the laying on of the hands of the Presbytery. He shall "meditate upon these things, *giving himself wholly to them*, that his profiting may appear to all." He

shall "take heed to himself and to his doctrine, and continue in these things, that he may save both himself and them that hear him." 1 Tim. 4: 12–16. 1 Tim. 3: 1–7. 2 Tim. 4: 1–5. Tit. 1: 5–9. 1 Pet. 5: 1–4. Acts 20: 21.

ART. 12. No licentiate or ordained minister, without a charge, shall be permitted to go from place to place and preach at his discretion without the consent of Synod or Classis; nor shall any one preach or perform ministerial acts in the congregation of a brother without his consent. He is permitted to visit and preach at his discretion only in such vacant congregations as may tender him an invitation to that effect through the properly constituted authorities.

ART. 13. A minister who is compelled by age or infirmity to retire from the service of his charge, still retains a seat and vote in his Classis, and the right to perform ministerial acts when requested so to do, yet so as not to conflict with the provisions of the previous article.

ART. 14. A minister of the Word, once lawfully called to his office, is bound to continue in the service of the sanctuary as long as he lives. He is, therefore, not permitted to devote himself to a secular vocation, unless there be causes of very peculiar importance for so doing, concerning which, Classis shall be the judge. It is the duty of the officers appointed for the purpose by the congregation to obtain a sufficient provision for his support. Our Lord has said, "the laborer is worthy of his hire;" and with this most equitable sentiment, the established rule is in perfect unison, "They who preach the gospel shall live by the gospel," Luke 10: 7. 1 Cor. 9: 14. St. Paul, therefore, zealously maintains that he and the other apostles, and the ministers of the Christian Church in general, have an incontestible right to be supplied with all necessary things by those whom they serve, 1 Cor. 9: 1–14; 2 Tim. 5: 17, 18; and he exhorts the Galatians, with much earnestness, to the exercise of lib-

erality towards their teachers, Gal. 6: 6–9. It is manifest from the texts referred to in Art. 11, that the duties of a Christian minister are of such a nature, and so various, that they not only demand all his time and strength, but must possess his undivided affections and do not suffer him to distract his mind with the cares of subsistence. It is, therefore, as much the duty of members of the Church to place their minister above disturbing want as it is his duty to preach the Gospel to them.

CHAPTER II.

OF TEACHERS OF THEOLOGY.

ART. 15. It is the duty of Teachers of Theology to explain the Holy Scriptures and to defend the pure doctrine of the Gospel against errors; but chiefly to instruct theological students, and to prepare them suitably for the office of teachers in the Church. Their principal aim shall be to make the students well acquainted with the Holy Scriptures; to teach them how to ascertain the true sense of the sacred text, and to propound it perspicuously and impressively in their ministrations, in which service they are required to provide, in their different departments, for the instruction of the students in Ecclesiastical History, Didactic Theology, Church Government, and the duties of the Pastoral office, as well as in the interpretation of the Scriptures: that they may experience the power of godliness in themselves, and be in all things examples to the flock.

ART. 16. As it is of the utmost importance, that the Professors of Theology be sound in the faith, have the requisite ability to teach, and possess the confidence of the Church, they shall for the greater security, always be chosen by a majority of the votes of the Synod. One or more candidates shall be nominated, and the Synod shall thereupon appoint the day of election.

ART. 17. A professor continues in office during his life, unless he should fall into heterodoxy and vice, or become disqualified for the duties of his of-

fice by infirmities. In such cases the Synod shall institute an investigation, and, after mature inquiry and attention to all the circumstances of the case, decide as the honor of religion, the welfare of the Church, and justice toward the professor shall require. When a professor, having spent his best days in this office, is rendered incapable of further service by infirmities, he shall not be removed without having such a provision for his support as his necessities may require, and the Synod shall be able to make.

When a professor wishes to resign his office, he shall give notice thereof to the President of the Board of Visitors six months previously to his resignation.

ART. 18. No person can be elected a professor, who does not profess the doctrine of the Reformed Church.

ART. 19. At his inauguration, a professor elect shall solemnly affirm the following declaration, as by an oath, in the presence of God, in a public assembly:

"You, N. N., Professor elect of the Theological Seminary of the Reformed Church in the United States, acknowledge sincerely before God and this assembly, that the Holy Scriptures of the Old and New Testaments, which are called canonical scriptures, are genuine, authentic, inspired and therefore divine scriptures; that they contain all things which relate to the faith, the practice and the hope of the righteous, and are the only rule of faith and practice in the Church of God; that consequently, no traditions, as they are called, and no mere conclusions of reason, which are contrary to the clear testimony of these Scriptures, can be received as rules of faith or of life. You acknowledge farther, that the doctrine contained in the Heidelberg Catechism, is the doctrine of the Holy Scriptures, and must, therefore, be received as in accordance with divinely revealed truth. You declare sincerely, that in the office you are about to assume, you will make the inviolable divine authority of the Holy Scriptures and the truth of the

doctrine contained in the Heidelberg Catechism, the basis of all your instructions, and faithfully maintain and defend the same, in your preaching and writing, as well as in your instructions; you declare finally, that you will labor according to the ability which God may grant you, that, with the divine blessing, the students entrusted to your care, may become enlightened, pious, faithful and zealous ministers of the gospel, who shall be sound in the faith."

CHAPTER III.

OF THE ELDERS AND DEACONS.

ART. 20. The office of the elders, besides what is common to them with the minister of the word, (see Art. 11, Chapt. 1,) is to take heed that the ministers, together with their fellow elders and deacons, faithfully discharge their respective duties. They shall aid in visiting the sick, and contribute according to their ability to the instruction, improvement, and consolation of the members. In the time of the Apostles, the spiritual guides of the churches were called, indiscriminately, elders and bishops, or overseers. See Acts. 20: 15, compared with verse 28. Titus 1: 5, compared with verse 7. 1 Peter 5: 1–4. These spiritual guides did not all labor in the word and doctrine: that is, all were not properly preachers of the word, 1 Tim. 5: 7; but it was the duty of all to watch over and to feed the flock. See 1 Pet. 6: 1–4. Acts 20: 17–31. Those who did not labor in the Word and doctrine, were employed in matters of discipline, and in visiting the sick. James 5: 14, 15, and assisted in the public worship of the Church. All the duties of a minister of the Word, except that of laboring in the word and doctrine, are incumbent also upon the elders.

From what is said above, the importance and sacredness of the office of an elder appears. None ought to be elected to this office, who are not in full communion with the Church, and cordially devoted to the service of God. It is, therefore, a grievous offence to God, when this office is intrust-

ed to men who are characterized by levity, especially when the object is to secure some earthly interest.

ART. 21. The office of the deacons is to collect the alms and other contributions which are designed for the relief of the poor, or the necessities of the congregation; to distribute the alms willingly and conscientiously, and to provide for the support of the ministry of the gospel. The deacons, as well as elders, must be exemplary in faith and practice, that the congregation may be edified by their example. On this account, light-minded men ought not to be appointed to this office. See Acts 6: 1–6. 1 Tim. 3: 8–13.

ART. 22. The elders and deacons are elected by their congregations by a majority of votes. They may be re-elected after the expiration of their terms, at the pleasure of the congregation. The number of these officers is determined by the congregation as it may think proper. Before they enter upon the duties of their offices, for the first time, they are publicly and solemnly ordained by prayer and imposition of hands. Before they enter upon the discharge of their duties, in the event of re-election, they are expected to renew their vows, and to be inducted into the discharge of their active duties by prayer, and the extension of the right hand of fellowship.

PART SECOND.

OF ECCLESIASTICAL JUDICATORIES.

CHAPTER I.

OF ECCLESIASTICAL JUDICATORIES IN GENERAL.

ART. 23. The Ecclesiastical Judicatories are four in number, viz:

1. The Consistory.
2. The Classis.
3. The Synod.
4. The General Synod.

ART. 24. These judicatories shall take cognizance only of ecclesiastical matters. Their power is wholly spiritual. They possess the right of requiring obedience to the laws of Christ, and of punishing the disobedient by excluding them from the privileges of the Church, but not by the infliction of any civil penalties.

ART. 25. The higher judicatory shall have power to act only in cases that could not be determined by a lower, or in things that appertain to the general interest of the churches or congregations which it represents, unless it can be shown that the lower have neglected their duty. A Classis has the same jurisdiction over a Consistory which the Synod has over a Classis.

ART. 26. Every Judicatory shall have a President and Secretary. It is incumbent on the President to state and explain the business to be transacted, to maintain order and see that the Constitution be not violated. The duty of the Secretary is to keep a faithful record of all the resolutions and other important proceedings of the Judicatory.

ART. 27. The business of all Ecclesiastical Judicatories shall be opened and closed with prayer.

ART. 28. Those who are delegated to any Ecclesiastical Judicatory must be punctual in their attendance upon its meetings. It is the duty of the congregations they represent, respectively to supply the requisite means for this object. Before the delegates can be admitted to a seat and vote, they must first produce their credentials, signed by the proper authorities. Delegates from other denominations in fraternal correspondence with our Synod, have a seat, but no vote.

ART. 29. Any person who thinks himself aggrieved by the decision of a lower Judicatory has the right to appeal to a higher, and any Consistory, or Classis, or Synod, esteeming itself in like manner aggrieved, shall enjoy the same privilege; but in such case the appeal must be made by the Judicatory as such when regularly convened, and not by

individuals belonging to it; and whatever is concluded in the highest Judicatory, by a majority of votes shall be considered valid and binding, until shown to be contrary to the word of God and this Constitution.

ART. 30. Every individual appealing from the Consistory to Classis, or from Classis to Synod, or from Synod to the General Synod, is bound to give to the Consistory or Classis or Synod distinct and immediate notice of his intention, and, within ten days after its rising, to lodge with the President the reasons of his appeal. If the appellant be a Consistory or Classis, thirty days shall be given. Should the appellant fail to appear before the higher court to prosecute his appeal, and send them no good reasons for his absence, the appeal must be considered as abandoned and the sentence of the lower court final. Should any of the lower judicatories pass an action of censure or reproof upon an individual, or any party in the Church, in their absence, the Clerk of said judicatory shall give those concerned immediate notice of such action; and should they feel aggrieved by it, they shall have ten days' time from receiving notice for entering complaint to the officers of said judicatory, and ten days' further time for lodging their reasons therefor.

ART. 31. No testimony in case of appeal shall be admitted before a superior Judicatory, which was not brought before the inferior, except by the consent of both parties. If new evidence arise, which is likely materially to alter the aspect of the case, it must be sent back to the lower Judicatory for a new investigation.

ART. 32. The necessary effect of an appeal is to stay the execution of a sentence. But if the sentence passed be suspension from church privileges, or deposition from office, it shall remain in force until reversed by a higher court.

ART. 33. Any member or members who have voted in the minority in a decision which they conceive affecting the Constitution of the Church or the interests of religion, or any person or persons

being members of the Church, shall be permitted to carry up such a decision to a higher Judicatory, by way of *complaint*, for their examination and supervision, provided they have given to the Judicatory of whom they complain. as in the case of an appeal, due notice, together with the reasons of their complaint.

ART. 34. Members of Judicatories who have voted in the lower court upon a case of appeal or complaint, shall not be allowed to vote on any question connected with the appeal or complaint in either of the higher courts.

ART. 35. When a sentence or any other act of an inferior judicatory is reversed, if they appear to have proceeded according to the best of their judgment and with proper motives, they incur no censure from the higher. But if it be found that they have acted corruptly or intentionally erred, they shall be dealt with as the nature of the case may require.

ART. 36. No member of an ecclesiastical assembly shall be allowed to enter a protest against any of its acts; any member who dissents from any such acts, shall have a right to require the names of all the members present, who vote for or against the same, to be entered in the minutes, and published therewith for the information of all concerned.

ART. 37. In order to prevent vexation and delay in the judicial proceedings of any ecclesiastical assembly by means of successive appeals in the progress of any trial or investigation, the party who may consider himself aggrieved by any decision, upon any incidental question which may arise before a final sentence is pronounced, may state his objections to such decision, and require to have the same noted in the minutes of the proceedings, to the end that he may avail himself thereof on an appeal from the final sentence, without arresting the progress of such investigation or trial. And in such cases every decision objected to, as well as the objections, shall be distinctly stated in the minutes of such assembly, and sent up with the appeal to the Appellate Judicatory for review.

ART. 38. No person belonging to another denomination shall be admitted to a seat in any of our Ecclesiastical Judicatories as an advisory member.

CHAPTER II.

OF ECCLESIASTICAL JUDICATORIES IN PARTICULAR.

SECTION I.—OF THE CONSISTORY.

ART. 39. In every congregation the minister or ministers, if they have any, or more than one, together with the elders and deacons as the representatives of the people, shall constitute the Consistory, or Ecclesiastical Council, and shall have an equal right to speak and vote upon all questions coming before them as such. They may, at their discretion, admit as counsellors those who have previously served with acceptance as elders in the congregation.

ART. 40. To the Consistory, as such, belongs the choice of delegates to represent it in the higher judicatories of the Church, and the management and control of the temporal concerns of the congregation. In the calling of a minister, the judging of a minister or other officers of the Church, the purchase or sale of property, the Consistory can determine nothing conclusively without the consent of a majority of the congregation present. All matters of this kind must first be investigated and determined by the Consistory, and then be submitted for final decision to the congregation, a meeting of which shall be convened for the purpose by the Consistory, on some suitable day.

The spiritual concerns and government of the congregation are, however, committed exclusively to the ministers and elders, and those who may have been admitted as counsellors. It is particularly their duty to watch over the congregations, to guard the doctrine of Christ, and to maintain a strict and wholesome discipline in the Church. They alone have the power to admit members to full communion, and to exclude them from it, when they err from the faith, or offend in their

morals. It is their duty, at all times, to be vigilant and faithful in promoting the peace and spiritual welfare of the congregation; and particularly before the celebration of the Lord's Supper, they shall diligently inquire whether any member of the Church has departed from the doctrine of Christ, in faith or practice, that such as are guilty may be dealt with as the case may require; and in case the Elders neglect this duty, the minister, or ministers, may exercise the authority they possess to act alone.

ART. 41. When convened and acting as a Spiritual Council, the officiating minister, if there be but one, shall be President of the Consistory. If there be a plurality of ministers, they shall preside in turn. If neither be present, an elder may be chosen for the time being. When assembled as a legal corporation under the sanction of a Charter, the Consistory will consult its provisions in the choice of its officers, and other proceedings.

ART. 42. The minister, or ministers, may at any time, upon his or their responsibility, convene the elders as a Spiritual Council; and *shall* do it, at the written request of any two of their number, and when assembled, a majority (all having received at least three days' notice) shall be a quorum to do business.

ART. 43. In order to avoid, as far as possible, all occasion of strife and division in the calling of a minister to a vacant charge, the election shall in no case be between two or more candidates at a time. One candidate only shall be proposed by the Consistory, or Consistories unitedly when the charge consists of more than one congregation, and his case shall be finally disposed of before a second candidate is proposed. And, for the purpose of uniformity, the call for the minister elected shall be made out according to the form prescribed by Synod.

ART. 44. In the spiritual concerns of a congregation, none but regular communicants shall be enti-

tled to vote: but when the subject is merely temporal, as, for example, what concerns the property of the congregation, all those may vote who regularly contribute their portion to the maintenance of divine worship, and in other respects demean themselves as church members, though they be not communicants.

ART. 45. No one of the neighboring congregations, which have been constituted a pastoral charge, and had one minister to serve them in common, shall be permitted to withdraw from such connection, without consent of Classis.

SECTION II.—OF THE CLASSIS.

ART. 46. A Classis consists of all the ministers, and the delegated elders of the congregations within a certain district designated by Synod, which district shall embrace at least three pastoral charges, and as many ordained ministers. Provided, that in the bounds of Classis, which are prevailingly English, German Classis may be organized, with the consent of all the Classis concerned and the Synod to which they belong; and so also conversely in the case of German Classis, English Classis may be organized in the same way.

ART. 47. The congregation or congregations composing a pastoral charge, are represented by their minister and an elder deputed by them, and furnished with proper credentials. If one congregation have two ministers, it shall be represented by these and one elder. A vacant pastoral charge is represented by an elder.

ART. 48. All ordained preachers, and deputed elders, have equally a seat and vote; but if a pastoral charge have deputed two or more elders, though they may all take part in the deliberations of Classis, they shall have but one vote.

ART. 49. In the annual classical assemblies, after the usual standing Committees shall have been appointed, each minister, and after him the elder associated with him, or, if there be no minister, the elder alone, shall give a faithful account of

the state of religion and morals in the congregation or charge which he represents, and shall answer conscientiously to such questions as the President may ask, among which shall be embraced the following:

1st. Are the doctrines of the gospel preached in your congregation in their purity, agreeably to the Word of God and the standards of our Church?

2d. Are the catechising of the children, the instruction of the youth, and the introduction of members into the Church, faithfully attended to in accordance with the provisions of the Constitution of the Reformed Church?

3d. Is family visitation faithfully performed?

4th. Is the duty to be observed before the celebration of the Lord's Supper, as prescribed in Art. 40th, Sect. 1, Chap. 2, Part Second, of the Constitution of our Church, carefully attended to?

5th. Is the temporal contract between minister and people fulfilled in your congregation or charge?

From the information thus obtained, the committee appointed for the purpose shall prepare a report on the state of religion and morals within the classical precinct, to be laid before the Synod. The minutes of the preceding year are then read, and the unfinished business occurring in them is taken up. After this, any other business is transacted, and finally the Classis appoints delegates to represent it in the next ensueing meeting of the Synod. The meeting of the Classis shall commence with a sermon, appropriate to the occasion, to be preached by the President of the preceding year, and in case of his absence, by a minister appointed by Classis.

ART. 50. The basis and mode of representation of the Classis in the District Synods shall be determined by each Synod for itself, with the concurrence of two thirds of the Classis constituting said Synod. In this basis and mode each Classis shall be included, and the representation itself shall be composed of an equal number of ministers and el-

ders. Each Classis shall provide for the payment of the traveling expenses of its delegates to Synod.

ART. 51. The Classes shall have power to license and ordain candidates for the ministry within the restrictions laid down in Chap. I, Part First, of this Constitution; to install; to grant dismission to a minister in their connection who is called elsewhere; to depose, or otherwise to punish, according to his desert, a member of their own body; and to re-instate a minister, whom *they* have suspended or deposed, when infallible evidence of his reformation appears. They take cognizance of whatever concerns the welfare of the congregations committed to their care, and which does not come within the power of a Consistory. They decide cases which are brought before them by appeal or complaint from Consistories, as well as all cases respecting either ministers or congregations, which may arise within their jurisdiction, and are regularly brought before them; such as, the forming of new congregations; the determining of their boundaries, when they are contested; the decision of controversies between existing congregations, and the forming or dissolving of connections, as may be requested, or the Classis may deem expedient.

ART. 52. Before a call is accepted by a preacher, it shall be submitted to Synod or Classis; but a call shall never be rejected unless there be a strong reason for so doing: neither shall any minister resign his charge, nor any part of it, without the permission of Classis.

ART. 53. No minister can be received by another Classis until he shall have produced an honorable dismission from the Classis to which he last belonged: and in no case shall the reception of a licentiate, or of an ordained minister from another denomination by a Classis, be final, until it shall have obtained the sanction of Synod. A minister dismissed by a Classis continues amenable to it until he is received into connection by the body to which he is dismissed; and no Classis shall refuse to receive into its connection a minister honorably

dismissed to it by another, except there be manifest grounds of objection against his doctrines or morals, in which case the certificate of dismission shall be returned to the Classis from which it was obtained, accompanied with a specific statement of the grounds of objection, upon which an investigation shall be instituted as in the case of regular process against an individual, the Classis refusing to receive him being regarded as the accuser.

ART. 54. Three ministers and two elders, regularly convened at the time and place appointed for the meeting of Classis, shall constitute a quorum for the transaction of business.

ART. 55. Each Classis shall meet annually at such time and place as it may choose to appoint. The pastor of the place, where the meeting is held, shall procure places for all its members, both ministers and elders, where they may be provided for without charge, during the continuance of its sessions, and furnish the Classis with a copy of the Minutes of Synod of the preceding year.

ART. 56. If any minister absent himself from the meeting of Classis three years in succession, without sufficient reason or transmitting a written apology, from selfishness or disrespect to the body, his name shall be stricken from the list of its members, which act shall be equivalent to a suspension from the functions of the ministry.

ART. 57. Whenever the confirming of a call, dissolving of a pastoral connection, or any other business which could not be done at an ordinary meeting, shall make a special meeting of the Classis necessary, it shall be the duty of the President to call one, by a circular addressed to the members, at least two weeks before the meeting takes place. Whenever two ministers and two elders, being members of the Classis, shall in writing subscribed with their names, express their desire for a special meeting, the President shall not refuse to call one; provided, that the expense attending such meeting be borne by the person or the congregation on whose account, or for whose benefit, it is called.

In such meeting, that business only which occasioned it, shall be transacted. In case of the death of the President, or of his removal from the bounds of the Classis, or the business occasioning the meeting of the Classis implicates the President himself, the power of calling a special meeting is vested with the Secretary. If the same contingencies should also exist with regard to the Secretary, then the two ministers and two elders making the request, shall be authorized to call the meeting themselves.

ART. 58. It is the duty of every Classis annually to transmit to the Synod, by its delegates, a copy of the minutes of its last stated meeting, and also of its special meetings, if such have taken place. At the same time, every Classis shall transmit a statement of the number of its preachers, congregations, schools, Sabbath schools, and communicants, and of the number of baptisms, confirmations and deaths, which have taken place within its bounds; and, to the end that the Classis may be enabled so to do, it shall be the duty of every preacher, and of every elder representing a vacant congregation, to communicate to the Classis his own statement in writing. These statements shall distinguish the number of confirmed persons who are entitled to commune, and the number of actual communicants. It is the duty of each Classis to note in its minutes how many copies of the minutes of Synod its members wish to have sent to them and in what language.

SECTION III.—OF THE SYNOD.

ART. 59. A Synod consists of the ministerial and lay delegates of the several Classes embraced in its prescribed geographical limits or district. It shall require at least four Classes to form such a Synod.

ART. 60. A Synod, instead of being constituted only of delegates commissioned in the prescribed ratio, may, by a resolution passed at the previous annual meeting, be composed of all the ministers

within its bounds, and one elder from each pastoral charge.

ART. 61. The Synod shall be governed in all respects by the provisions of this Constitution, and shall be amenable to the General Synod of the Church, with such reservations as are hereinafter designated. They shall have power to license and ordain to the office of the ministry, to receive and determine appeals and complaints from the Classes, and give advice in cases referred to them by their Classes, and, if requested, determine such cases.

ART. 62. Each Synod may maintain or establish such theological and other institutions, within its bounds, as it may deem necessary, and shall have full control over them, in all respects. The Professors, and other officers of such institutions, shall be amenable only to the Synod to which they may respectively belong.

ART. 63. Each Synod shall, at its annual meeting, review the proceedings of the Classes within its bounds, to approve or disapprove of them. It has power, within its own bounds, to establish new Classes, to change the boundaries of existing Classis, and to determine all controversies between one Classes and another, or between ministers or congregations of two or more several Classes. But an existing Classis cannot be dissolved, nor any part of it united with another, without its own consent.

ART. 64. Each Synod shall meet annually, at such time and place as it shall have appointed at its last meeting, and shall be opened with a sermon by the President of the previous year, and in his absence by a minister appointed for the purpose. If six ministers and as many elders, or a larger number, from a majority of the several Classes, be assembled at the appointed time and place, they shall constitute a Synod, and be authorized to transact business.

ART. 65. Each Synod shall keep a regular and perspicuous record of its proceedings. It may adjourn from time to time, or appoint an extra meeting.

ART. 66. A special meeting of each Synod may be called by the President on the written request of four ministers, and as many lay delegates, notice of which, specifying the particular business to be transacted, shall be given to the members of Synod at least three weeks previously to the time of such meeting. The meeting thus called can be only such as was constituted at the previous annual meeting, and has power to transact only such business as shall be specified in the call.

ART. 67. A Synod cannot take cognizance of matters within the jurisdiction of a Classis, until they have been brought before it by reference, by complaint, or by appeal, unless it be proved, that in relation to such matters, the Classis has neglected its duty.

ART. 68. Each Synod shall annually choose a President, and a Corresponding Secretary, who shall be its organ in all its correspondence. A Stated Clerk, who shall record its proceedings and superintend their publication according to the order that may be laid down in the *Lemmata* adopted by Synod, shall also be chosen whenever his situation becomes vacant by resignation or otherwise. All credentials, calls to professors, and agreements to which the Synod is a party, shall be signed by the President and Stated Clerk. The latter shall subscribe all extracts from the Synodical records. He shall have charge of all the records and the seal of the Synod. All the papers which concern the Synod's correspondence, shall be in charge of the Corresponding Secretary, those excepted, which shall be referred to either of the different Boards connected with the Synod.

ART. 69. Each Synod shall annually appoint a Treasurer, who shall take charge of the funds and apply them according to its direction. He shall annually submit to the Synod a statement of the funds, with all the receipts and expenditures. He shall pay out no money, except in obedience to a resolution of Synod, or a permanent ordinance of the same, authorizing him to do so.

ART. 70. Each Synod shall give every necessary attention to the education of indigent pious young men for the ministry, and to the prosecution of missionary labors both in the home and foreign field. Its missionary operations shall be conducted by Boards specially appointed for the purpose by the General Synod. These Boards shall be subject to the control of the General Synod, and shall each submit to it, at its regular meetings, a faithful report of its transactions, and of the state of the interests committed to its care. Other objects of benevolence shall also receive the attention of Synod from time to time, as the wants of the Church may require, and in such manner as shall be deemed best calculated to secure their furtherance.

It shall also have a "Board of Publication," to which shall be committed the management of the Printing Establishment, if it have one, and the superintendence of the publication of the periodicals of the Church, and of such books as shall be authorized by Synod. A faithful report of its proceedings, and of the state of the Printing Establishment, shall be annually submitted to Synod for its inspection and revision.

ART. 71. In the Synodical meetings, the officers of the preceeding year first take their seat. If these are absent, the meeting shall appoint a President and Secretary *pro tem.* After prayer, the credentials of members are received and read. Those who are entitled to a seat and vote are recognized, and the names of the delegated ministers and elders of each Classis are entered upon the minutes. The delegates of Corresponding Churches are then received and admitted to seats by the President.

After these transactions, the President for the current year is chosen. When he has taken his seat, the Corresponding Secretary and Treasurer are elected.

If, in the choice of officers, none of the candidates for the same office have a majority of all the votes, the two who may have received the largest number of votes shall be again proposed,

and the election repeated. If neither of the candidates obtain a majority, the President shall give the casting vote.

The Standing Committees, designated by the *Lemmata*, shall then be appointed. The President shall nominate these committees, subject to the judgment of a majority of the Synod.

If the persons nominated by the President be not approved, the Synod or any member may propose others. Every committee shall consist of ministers and elders.

After the appointment of the committees, the minutes of the Classes, letters and other papers, shall be received and delivered to those committees to whose duties they relate.

Upon this, the minutes of the preceding year, and those of an extraordinary meeting, if such have taken place, shall be read and referred to the Committee on Synodical Minutes to report the items of unfinished business occurring in them.

When this is disposed of, Synod shall take up such other business as may claim its attention in the order designated in the *Lemmata*. The report of the Committee on Classical Minutes, and that of the Committee on Overtures, shall only exhibit those things which claim the Synod's attention, either as subjects upon which it may decide, or as considerations by which it may be guided in forming a decision; and shall not contain any propositions of the committee. The report of the Committee on the State of Religion shall include a statement of the deaths of ministers connected with Synod, which have occurred during the year.

ART. 72. The report on the minutes of Classes shall contain the following subjects in the order in which they are enumerated:

1. Whether anything and what, occurs in the minutes of one or more Classes, that seems to merit censure, either as an infringement of this Constitution, a violation of justice, an offence against propriety, or a neglect of duty.

2. What one or more Classes request of the Syn-

od, or refer to it, or recommend to its attention, or censure in its proceedings.

3. Whether any and what appeals to the Synod occur in the minutes of Classes.

4. What Classes have decided on subjects referred to them.

5. The names of persons licensed or ordained by each Classis during the year. Also, the names of all ministers received, dismissed, suspended, or deposed by each Classis.

6. The time and place of the next annual meeting of each Classis, the name of its President and Secretary, and the number of copies of the Synodical Minutes, which it has directed to be sent to it for its use.

ART. 73. The report of the Committee on Overtures shall arrange and note the papers committed to them, and the subjects to which they relate, in the following order:

1. Calls from the congregations for ministers.
2. Petitions and communications.
3. Complaints.

ART. 74. Every committee appointed to attend to business during the recess of Synod, shall submit a report at its next annual meeting, under the pain of censure.

ART. 75. In every morning session the minutes of the preceding day shall be read and revised.

ART. 76. Each Synod shall submit one or more duly authenticated copies of its proceedings during the interval of the General Synod, to each regular meeting of said General Synod for its examination and approval or disapproval.

SECTION IV.—OF THE GENERAL SYNOD.

ART. 77. The General Synod represents the whole Church. It is the highest judicatory of the Church, and the last resort in all cases respecting the government of the Church, not finally adjudicated by the Synods. And it shall be known by the title of, "THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES."

ART. 78. The General Synod is composed of ministerial and lay delegates, elected by all the Classes respectively. A Classis consisting of not more than ten ministers shall be represented by one minister and one elder; one of more than ten ministers and not more than twenty, by two ministers and two elders, and so on in the same ratio. Twenty-four delegates, from a majority of the Classes, representing a majority of the Synods, of whom one-third at least shall be Elders, shall constitute a quorum to transact business.

ART. 79. The General Synod shall meet triennially at such time and place as may be determined at the preceding meeting, and it shall be governed in its proceedings by this Constitution, and the rules of order prescribed for the Synods, so far as those rules apply.

ART. 80. All changes in the ordinances of the Church must be made by the General Synod. Before any such change, or any new ordinance proposed, can have binding validity in the whole Church, it must be transmitted to all the Classes, and approved by two-thirds of the whole number. By an ordinance is meant the Constitution, or any amendment of it, a Catechism, a Hymn Book, and a Liturgy. If, at the next ensuing meeting of the General Synod, it appear that two-thirds of the whole number of the Classes have approved of the proposed ordinance, the General Synod shall declare the fact, and it shall thereupon be valid as an ordinance of the Church. It shall therefore be the duty of every Classis to decide upon such ordinance at its first annual meeting after it shall have been proposed by the General Synod. And each District Synod shall, at the annual meeting succeeding, make a distinct record of the vote of each Classis which has taken action on the proposed amendment, and also note what Classes have failed to take action, or were unable to arrive at any definite conclusion in regard to the matter.

ART. 81. If the Minutes of a Classis contains nothing from which the rejection of the proposed ordinance may be inferred, such fact shall be taken for an approval. But if it appear that a Classis was unable to come to a decision, it shall not be counted in taking the number of the Classes, and two-thirds of all the rest shall be sufficient to give validity to the proposed ordinance.

ART. 82. The General Synod shall revise the proceedings of the Synods, and approve or disapprove of their acts.

ART. 83. All matters relating to the whole Church, or involving controversies between two or more Synods, or two or more Classes or congregations belonging to different Synods, shall be submitted to the adjudication of the General Synod. To it, also, shall belong the management of the Home and Foreign Missions of the Church.

ART. 84. The General Synod may, from time to time, at the request of four or more adjacent Classes, and with the consent of the Synod or Synods within whose limits they lie, constitute such Classes into a Synod.

PART THIRD.

OF DISCIPLINE.

CHAPTER I.

OF DISCIPLINE IN GENERAL.

ART. 85. Christian discipline is the exercise of the authority, and the application of that system of laws, which the Lord Jesus Christ has established in his Church, with a view of preserving its purity and honor, either through the amendment or exclusion of unworthy members and ministers.

ART. 86. All Christian discipline is spiritual. Nothing shall, therefore, be admitted as matter of accusation, or considered an offence, which cannot be proved to be such from Scripture, or the regulations of the Church founded on Scripture.

ART. 87. All baptized persons are members of the Church, under its care, and subject to its government and discipline.

ART. 88. Offences are either *private* or *public*; to each of which, appropriate modes of proceeding belong.

CHAPTER II.

OF DISCIPLINE IN PARTICULAR.

SECTION I.—OF PRIVATE OFFENCES.

ART. 89. *Private* offences are those that are known only to a second individual or at most to very few persons.

ART. 90. No offences of this kind shall be brought before the judicatories of the Church, if the delinquent give evidence of repentance after he has been admonished privately or in the presence of

two or three witnesses. Nor shall the Church take cognizance of personal injuries, until the rule prescribed by our Lord in Matt. 18 : 15–17 has been observed.

ART. 91. Those who neglect taking these preparatory steps, and undertake to become accusers or informers of their brethren, or in any other way give unnecessary publicity to their faults, shall be considered as laying *themselves* open to the censure of the Church.

SECTION II.—OF PUBLIC OFFENCES.

ART. 92. *Public* offences are those that have obtained notoriety, the evil effect of which usually cannot be removed but by a judicial process.

ART. 93. When a person is charged with an offence of this kind, the proper judicatory is bound to take immediate cognizance of the matter when regularly brought before it, and deal with the offender, in case he be found guilty, after a careful investigation has taken place, as the nature of the offence and the purity and honor of the Church may require.

ART. 94. The following sins especially claim the attention of the Church judicatories, and merit exclusion : heresy, blasphemy, public schism, perjury, adultery, contentiousness, intemperance, falsehood, filthy lucre, lascivious wantonness, gross profanation of the Lord's day, impudent scoffing, cruelty to servants, and others of similar character.

ART. 95. In admitting accusations against a minister or elder, the rule prescribed in 1 Tim. 5 : 19, shall always be observed, and accusers must come forward openly to support the charge.

ART. 96. No complaints in case of scandal shall be heard unless presented within one year after the crime is alleged to have been committed, except it can be shown that insurmountable difficulties existed, which prevented it.

SECTION III.—OF PROCESS AND TRIAL.

ART. 97. Process against an individual may be instituted before a judicatory, either on the ground

of *general rumor* or by *individual accusation*. In the former case, no person need be named as accuser. In the latter, the process must be in the name of the accuser or accusers, who shall give to the judicatory a distinct statement in writing of the charges preferred.

ART. 98. To render a general rumor or *fama clamosa* a legal accuser, it is indispensably necessary,

1. That it specify some particular sin or sins.
2. That it be extensively circulated.
3. That it be permanent and not transient.
4. That it be accompanied with strong presumption of its truth.

ART. 99. In receiving charges on individual accusation, the judicatory must take great care to satisfy themselves that the accuser or accusers are not actuated by unhallowed motives.

ART. 100. All citations ordered by a judicatory must be signed by the President or Secretary, and served on the parties concerned, the first time, at least ten days before the trial. The citation of the accused shall be accompanied with a copy of the charge or charges, and the names of the witnesses that are to appear against him, and also with a statement of the time, place and circumstances, of the commission of the offence, if possible.

ART. 101. Should the fact of a crime alleged against a person lie at a distance, without the bounds of the church or Classis of which he is a member, his own judicatory in such case may either appoint a committee or request a judicatory, more conveniently situated, to take the testimony for them, always giving the accused due notice of the time and place of such examination; and in like manner shall the accused, if he wish to procure testimony at a distance for his own exculpation, give proper notice to the Consistory or Classis of such intention.

ART. 102. Should the accused refuse to obey the summons, he shall be cited a second time to appear, as soon as the judicatory may deem reasonable, and if he still refuse to comply, he shall not only be liable to censure for contumacy, but the judicatory may proceed to the investigation and decision of the case, as though he were present.

ART. 103. The trial shall be fair and impartial. The witnesses, after being sworn or solemnly affirmed, shall be examined in the presence of the accused, who shall be permitted to cross-examine them. The whole proceedings of the case shall be accurately and fully recorded, and copies furnished to the parties, if demanded.

ART. 104. No professional counsel shall be permitted to appear and plead in any of our ecclesiastical judicatories. But if an accused person feel himself incompetent to manage his own cause, he may request, or the President may appoint, any minister or elder belonging to the Reformed Church, to act as his counsel.

ART. 105. To establish a charge against an elder or minister, the testimony of at least two witnesses is required. In cases, however, in which an individual is accused of a repetitionof the same or a similar offence, the testimony of one witness for each occasion of the act, may be considered sufficient.

ART. 106. The competency or credibility of a witness may be affected by his minority, his want of knowledge of the fact to be established, his near relationship to the parties concerned, by infamy or malignity of character, and by a variety of other circumstances too numerous to detail, each of which may form a ground of challenge by either party, and invalidate and sometimes destroy the testimony of a witness in the opinion of a judicatory.

ART. 107. If an elder or deacon commit an offence which brings dishonor upon the Church, or is punishable by the civil law, the elder or dea-

con shall, upon trial and conviction, be immediately removed from his office by the Consistory. If the offender be a minister, the Consistory shall prevent him from further prosecuting his ministerial functions, and refer him to be tried by the Classis as soon as possible. The proceedings of the Consistory in such cases are at their peril, and are not to be considered as a trial, but only a prudent interference and binding over the person accused to the judgment of his peers.

ART. 108. If an ill report concerning the minister, an elder, or a deacon be in circulation, the Consistory shall institute an immediate investigation, and proceed in the case subject to the provisions of this Constitution, as the interests of religion and justice to the individual may require.

ART. 109. If such ill report concern the minister, the Classis shall appoint a committee of their own body to investigate the case, without waiting to be requested by the Consistory. But if they discover that the Consistory is already occupied with it, they shall await the result of its inquiry.

ART. 110. Members of the Church who obstinately reject the admonitions of the Consistory upon being convicted of an offence, or who have committed an act of public scandal, shall be *suspended* from the communion of the Church. If, after this suspension and repeated admonitions, they still give no evidence of repentance, they shall be *excommunicated.*

ART. 111. The Consistory have the power of suspending from the communion of the Church; but if they should neglect to convene at the time appointed for the purpose, after being duly notified, the minister may sit alone as a court to try an individual, and, on finding him guilty, pronounce the same sentence. An act of excommunication or expulsion from the Church, requires the consent of the congregation, whether it be given expressly or tacitly.

ART. 112. Those who are suspended from the communion of the Church, but are not excommu-

nicated, shall be treated not as enemies, but as erring brethren, and shall be admonished as such, agreeably to the apostolic direction. 2 Thes. 3: 6–15. But if this exclusion, and the admonitions connected with it, have been ineffectual, and excommunication has succeeded, those who are thus separated from the Church shall be esteemed as the pious Jews esteemed the Heathens and Publicans; no intercourse shall be held with them. See Matt. 18: 15–27.

ART. 113. If an offence be so gross that forbearance would bring dishonor upon the religion of Jesus, and be a cause of scandal in the Church, the Consistory shall immediately, upon the conviction of the offender, separate him from the Church, and put away the evil from it, agreeably to St. Paul's directions. 1 Cor. 5: 1–13.

ART. 114. Suspension from the Church may or may not be published to the congregation, at the discretion of the Consistory, but sentence of excommunication against an offender, shall always be publicly pronounced.

ART. 115. If a reputed church-member have committed no crime which would seem to merit suspension or excommunication, but neglect to perform the duties of a member, such omission may be construed into a relinquishment of his membership; and his name, accordingly, may be erased from the Church-register, if, after admonition by the Consistory, no reformation have taken place.

SECTION IV.—RESTORATION OF THE PENITENT.

ART. 116. Suspended members who give satisfactory proofs of genuine repentance and amendment, can be reinstated, after a reasonable time of probation, if they apply for the purpose to the minister or the Consistory.

The time of probation shall be longer or shorter, in proportion to the reason there may be for more or less hesitation respecting the genuineness of the person's repentance and amendment.

ART. 117. Excommunicated persons who awake to repentance, may be restored by the same authority that excommunicated them, provided they not only give signs of sincerity manifest to the whole congregation, but also openly, in the presence of the congregation, acknowledge their guilt, profess contrition, and promise, through divine grace assisting them, in future to be more humble, circumspect and watchful.

ART. 118. A minister, elder, or deacon, who has been deposed from office, may be reinstated in it, upon repentance and reformation. Such restoration to office shall take place only under the cognizance of the Judicatory by which the individual was deposed, and then not until the evidences of the genuineness of his repentance or reformation are most unequivocal, and a sufficient time has elapsed to show fully that they are not deceptions. The observance of this rule is particularly important in reference to a minister of the Word, because he ought to be eminent above all men in purity and godliness; and in such case it is necessary that it be approved by Synod, before it be conclusive and final.

A minister who has been deposed for the sin of adultery or fornication, or for any offense that affixes a public scandal to the character which no after repentance can remove, ought not ordinarily to be restored to the ministry. In extraordinary cases, however, where the evidence of repentance is unequivocal, and the demand for restoration comes from the congregation in which the individual resided at the time of his deposition, the Classes may take the application for restoration into consideration, and if sustained by two-thirds of the members present, and afterwards confirmed by Synod, then, and not till then, shall restoration take place.

PART FOURTH.

CUSTOMS AND USAGES.

ART. 119. The children of communicant members shall be received into the Church by baptism. Those are ackowledged as communicating members who, having received confirmation, or been admitted on certificate from denominations in regular correspondence with Synod, have not since been excluded from the communion of the Lord's Supper.

A child may be baptized if one of the parents be a communicant member; but if neither of them be such, it must remain for the present unbaptized, agreeably to 1 Cor. 7: 14.

If one of the parents manifest a cordial desire to be admitted to communion, and, in such frame of mind, engage to profit by the next opportunity, and also maintain a Christian deportment, the child may be baptized.

ART. 120. Baptism may be administered at any time and in any suitable place; but as a holy ordinance of God, it must be performed in a solemn and holy manner, and for this purpose an occasion of public worship, in the church or elsewhere, is the most appropriate.

ART. 121. Sponsors may be admitted in baptism; but the parents themselves must be present, must answer to every question and assume every obligation, and must do this solemnly as in the presence of God. But none shall be admitted as sponsors who are not in full communion with some Christian Church. Nothing in this article is to

be so construed as to prevent persons who adopt orphans or other children into their families, from offering them to God in baptism.

ART. 122. Adults shall be baptized, if the minister has ascertained by close scrutiny and frequent conversation, that they possess correct ideas of Christian doctrine, and have a practical knowledge of its truth and power. But if he discover deficiencies in these respects, he shall direct them to attend the usual catechetical instructions, and shall afterwards proceed in relation to them as with catechumens. If this, however, be impracticable, he shall in some way suitably instruct and exhort them. If they, notwithstanding, still continue ignorant, or without a genuine sense of religion, it shall be his duty to refer them to some future time.

ART. 123. Adults shall be baptized publicly, either in the church or elsewhere, in the presence of a worshipping assembly. They do not afterwards need the rite of confirmation separately, but the minister shall, immediately after their baptism, lay his hand upon them and pronounce the benediction, thus uniting the rite of confirmation with baptism.

ART. 124. Before an adult is baptized, he shall, conscientiously, in the presence of the assembly and before God, answer in the affirmative to the following interrogatories:

1. Do you believe that the Holy Scriptures of the Old and New Testaments are divinely inspired Scriptures, have divine authority, and are the perfect and only rule of faith and life?

2. Do you believe that the doctrine which is received and publicly professed in the Reformed Church, and embodied in the Heidelberg Catechism, is truly the doctrine of the Holy Scriptures; and will you live agreeably to it, adorn it in all things, and demean yourself as a true follower of Jesus Christ?

3. Will you at all times submit to the rules of or-

der and discipline in the Reformed Church and confirm them by your obedience, as is meet for a follower of Jesus Christ?

4. True faith, in the language of our catechism, is not only a certain knowledge whereby we hold for truth all that God has revealed to us in his word, but also an assured confidence, which the Holy Ghost works by the Gospel in our hearts, that not only to others, but to us also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits. Do you sincerely profess that all this is your faith?

ART. 125. Every minister shall give special attention to the instruction of the youth in his congregation, that they may be prepared to make a public profession of faith as members of the Church and to approach the Lord's table with just views and a proper frame of mind.

ART. 126. The Heidelberg Catechism shall be used in the instruction of the youth. No other shall be employed which has not previously been approved and appointed by the General Synod.

ART. 127. The members of the Consistory, particularly the elders, as shepherds and overseers of the flock shall be present at the catechetical instructions as often as practicable, for the purpose of observing the deportment of those who are taught and their acquaintance with religious truth.

ART. 128. Persons possessing the requisite qualifications, shall, upon application, be admitted to the communion of the Church by the rite of confirmation, according to the mode prescribed in the Liturgy adopted by the General Synod, answering in the affirmative to the interrogatories proposed in the baptism of adults.

ART. 129. Before a confirmation the minister shall, in the presence of the elders diligently examine whether the applicants for admission to the communion of the Church, rightly understand the fundamental doctrines of the Christian religion:

and whether they manifest their practical influence and purpose to lead a pious life. Those who continue ignorant of the doctrines, or betray a want of genuine feeling, and do not authorize a reasonable hope that they will adorn their profession, shall be precluded from confirmation.

ART. 130. Members of the Church removing from the bounds of one congregation to that of another, shall obtain a certificate of membership and dismission, and connect themselves at the earliest opportunity with the congregation to whose bounds they have removed, and it shall be the duty of the Consistory to which they thus make application, to receive them, unless they have good grounds to believe that the applicant is unworthy of Christian fellowship, in which case they shall return the certificate to the congregation from which it has been obtained, accompanying it with a specific statement of their objections to the Christian character of the individual, and the grounds of those objections, so that a proper investigation may be instituted. Such certificate shall in no case be valid, if it be more than a year old, except where there has been no opportunity of presenting it to the Consistory. The connection of a dismissed member with the congregation dimissing him, does not cease until he is received into connection by another.

ART. 131. Members from sister denominations in regular correspondence with Synod, may be received into the membership of the Church by any congregation, upon their presenting to the Consistory a regular certificate of church-membership and dismission.

ART. 132. The Sacrament of the Lord's Supper shall be administered in every congregation, where it is practicable, twice a year, and oftener, if it be expedient, and in such manner as each congregation may think most conducive to their spiritual edification, provided the essential features of the form of administration in the Liturgy be retained.

ART. 133. This sacred ordinance shall be administered publicly, in the church. If any who have been regular communicants are prevented by disease or the infirmity of age from attending at church, they may receive the consecrated elements in any other place on the day when the Lord's Supper is celebrated by the congregation. They may receive them in the presence of other communing members, after the conclusion of the public service. The elders may also convey them to those upon whom the minister of the Word cannot personally attend, as was customary among the primitive Christians. This, however, shall not be done where it would give offense.

In every case the same bread and wine shall be used which were consecrated in the church, in order that the whole congregation may eat of one bread, and be thereby reminded that they are one body, as Paul observes, 1 Cor. 10: 17.

ART. 134. The custom of administering the sacrament to the sick, who have not been regular communicants, or at times when it is not celebrated in the church, is without example, both in the New Testament and in the history of the primitive Christians. It arose at a later period, together with a multitude of abuses, and compliance with it, therefore, cannot be required of a minister of the Word as a duty, nor is it incumbent as such upon the sick. Every minister is at liberty to examine this subject for himself, and to act in relation to it agreeably to his own conviction.

ART. 135. None but the regular members of the Church shall be admitted to the communion of the Lord's Supper. Communicating members of neighboring congregations and of sister denominations holding the essential doctrines of the Gospel, who are in good standing in their own congregations, may be permitted to unite in the observance of the Lord's Supper.

ART. 136. No minister shall admit to the sealing ordinances of the Church, under any circumstan-

ces, any member of a neighboring congregation, who has irregularly withdrawn himself from his own minister.

ART. 137. No minister of the Gospel shall accept payment for his services in baptizing or administering the Lord's Supper. As a laborer, he has a perfect right to expect and require from his congregation an adequate support for himself and family. Whoever refuses to contribute his portion to this object, is like him who witholds the laborer's hire. But he must never seek his support in a manner which would give a mercenary traffic to his religious ministrations. He must be willing rather to suffer injustice than to bring dishonor upon his office, and upon the religion of Jesus. In this he must be a follower of the holy Apostles, as they were followers of Christ.

For funeral services he is permitted to accept the compensation which is offered to him, because it is usually considered as a part of his income, and his salary is, on that account, not unfrequently smaller than it would otherwise be, and too small for his maintenance.

For services of this kind a minister of the Gospel usually receives but little, while his congregation, notwithstanding, believe the contrary. Presuming that his income is large, they reduce his salary, though he be already pressed by want and the cares of subsistence.

It is, therefore, recommended to the congregations to give their minister an adequate salary, and to let all his particular ministrations be gratuitous.

What is here said has no reference to the solemnizing of marriages.

ART. 138. The public worship of the sanctuary shall consist in invocation, singing, prayer, reading the Word, preaching a sermon, or delivering a lecture and pronouncing the Benediction.

ART. 139. Family worship, and prayer meetings during the week, where practicable, must be regarded as important religious observances.

ART. 140. No selection of Psalms or Hymns shall be used in public worship in the Reformed churches, except such as have been approved or recommended by the General Synod.

ART. 141. The original records, or exact copies thereof, certified by the Stated Clerk, of all proceedings of Synod, or of the several Classes, and all other documents, letters or papers having relation to the history of the Reformed Church in America, shall be carefully laid up for preservation in a safe repository, to be called "The Archives of the Reformed Church in the United States," which shall be provided by the Synod, and shall be in the keeping of such persons as the Synod shall appoint; and no document or paper shall be removed therefrom, by any person whatever, without license previously obtained from the Synod, or during its recess, from its Stated Clerk.

It shall be the duty of the Stated Clerk to deposit in the Archives all such documents or papers as shall come into his possession, by virtue of his office, as provided in Art. 68, Sec. III., Chapt. II., of this Constitution; and he shall also procure all the documents, letters or papers that may have been referred by Synod to any of its Boards or Committees, that may be worthy of preservation, and shall, in like manner, deposit them in the Archives.

ART. 142. Synod shall have power to make all such rules and regulations as may be necessary for carrying the principles of this Constitution into execution, except where provision is thereby made for this purpose.

ART. 143. Whatever in the previous constitutions or resolves of Synod is contrary to this Constitution, is hereby revoked and abrogated.

ART. 144. This Constitution shall not be altered in any article, except by the vote of two-thirds of the General Synod, with the concurrence of two-thirds of the Classes.

FORMS AND RULES.

1. CITATION OF AN ACCUSED PERSON.

To Mr. ——— ———,

Sir:—You are hereby summoned (at the instance of ————) to appear before the (Consistory of ———) (Classis of ———) and answer to the charge (charges) herewith presented, at ———, on the ——— day of ———, at — o'clock ———.

By order of (Consistory) (Classis).

———, *Secretary.*

N. B.—A specification of the charges and the names of the witnesses, &c., must accompany the citation.

2. CITATION OF A WITNESS.

To Mr. ——— ———,

Sir:—You are hereby summoned at the instance of ————, to appear before the (Consistory of ———) (Classis of———) at ———, on the ——— day of ———, at — o'clock, ———, to give testimony in the case of ————, presently under process for discipline by said (Consistory) (Classis).

By order of (Consistory) (Classis).

———, 18—. ———, *Secretary.*

3. DISMISSION OF A CHURCH MEMBER.

The bearer, M— ——— ———, is a communicant member of the Reformed Church, at ——— ——— in good and regular standing. As such, ——is now, at —— own request, dismissed for the purpose of connecting ——self with the Reformed Church at ———, to whose Christian fellowship and confidence —— is hereby affectionately commended; and when received by it, —— peculiar relation to this church shall cease, of which due notice must be given to us by the congregation by which —— is received.

By order of the Consistory.

[*To be signed by the Pastor or Secretary of the Consistory*]

————, A. D., 18—.

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4. CERTIFICATE OF MARRIAGE.

I hereby certify that Mr. ——— ——— and M— ——— ——— were united by me in the bonds of Holy Matrimony, this ——— day of ———, A. D. ———, according to Law and the Custom of the Church.

———, ———,

———, } *Minister of the Gospel.*

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5. CALL TO A MINISTER.

To the Rev. A——— G———.

At an election for Pastor held in the ——— congregation (charge) on the —— day of ———, A. D., ——, you were duly elected to that office; and in accordance with the instructions given us, we, the elders and deacons of the aforesaid congregation

(charge), do hereby unite in solemnly calling you to the pastoral office as above mentioned, and affectionately urge upon you the acceptance of our call. The duties which will be required of you are those which usually belong to the pastoral office, and are specifically set forth in the Constitution of the Reformed Church in the United States.

To encourage you in the discharge of the duties of your important office, we promise you, in the name of the congregation (charge), all proper attention, love and obedience in the Lord; and in consideration of your services, and that you may be relieved of temporal cares, as far as possible, we do obligate ourselves in their behalf, to pay you for your support, the annual sum of ——— dollars in ——— payments, so long as you shall continue our pastor, together with the use of [the parsonage belonging to the said congregation (charge),] a house which shall be provided for the accommodation of yourself and family.

In witness of the above transaction and obligation, we do hereunto subscribe our names, this ——— day of ———, in the year of our Lord one thousand eight hundred and ——.

——— ———, } *Elders.* ——— ——— } *Deacons.*
——— ———, } ——— ——— }
——— ———, }

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6. DISMISSION OF A MINISTER.

It is hereby certified that the bearer, the Rev. ——— ——— is a minister of the Reformed Church in the United States, in connection with the Classis of ———, in good and regular standing. As such, he is now at his own request, dismissed, for the purpose of connecting himself with the Classis of ——— to whose Christian fellowship and confidence he is hereby affectionately commended; and when received by it, his peculiar relation to this

Classis shall cease, of which reception official notice must be given to this Classis.

By order of Classis.

——— ———, *President.*
——— ———, *Stated Clerk.*
——— ———, A. D., 18—.

7. CALL TO A PROFESSOR.

To the Rev. A——— B———.

At a meeting of the Synod of the Reformed Church in the United States held at ——— ———, in the month of ———, A. D., ———, you were duly elected to the Professorship of ———, in its Theological Seminary at ———. In accordance with the instructions of Synod, we hereby present you with a call to the Professorship as aforesaid, and affectionately urge upon you its acceptance. You will be expected to give instruction to the youth committed to your charge in such branches as may be allotted to your department by the Board of Visitors of the Theological Seminary; and in consideration of your services, we promise you for your support, in the name of the Synod, as long as you continue in the Professorship, the sum of ——— dollars, to be paid in ——— payments (together with the use of a free dwelling).

Given under our hands and the seal of { *Seal of Synod.* } Synod, this ——— day of ———, in the year of our Lord, one thousand eight hundred and ———.

——— ———, *President.*
——— ———, *Stated Clerk.*

8. CONSTITUTION OF A CHURCH.

DIRECTIONS.

It shall be previously announced that the members of the congregation will meet at a designated time for the purpose of adopting a Constitution and

By-Laws for the government of the church. At the meeting the minister shall preside, and a clerk shall keep a true record of the proceedings, and the Constitution as adopted shall be entered into the Church Book, certified to by the President and Clerk.

ARTICLE I.

NAME AND OBJECT.

SEC. 1.—The name and title of this congregation shall be "The (Trinity) Reformed Church of (Tiffin, Seneca Co., Ohio.)

SEC. 2.—Its object shall be to provide its members with the preaching of the Word, the administration of the Sacraments, and the exercise of Christian Discipline, in accordance with the Confession of Faith known as the Heidelberg Catechism.

SEC. 3.—This congregation shall be an organic member of the Reformed Church in the United States, and shall be governed by its Constitution and Laws.

ARTICLE II.

OF THE OFFICERS AND THEIR DUTIES.

SEC. 1.—The officers shall be a pastor, [4] elders, and [4] deacons, who shall constitute the Consistory and the Board of Trustees.

SEC. 2.—The duties of the Pastor, Elders, Deacons and Trustees shall be such as are laid down in the Constitution of the Reformed Church in the United States.

SEC. 3.—The Consistory shall, at its annual meeting, or as soon thereafter as possible, elect a treasurer, clerk and such other officers as may be necessary.

SEC. 4.—The Consistory shall meet annually on [Easter Monday] for the transaction of business,

and final settlement with the Treasurer and other officers; and [quarterly or monthly] on ———; and at such other times as may be necessary.

SEC. 5.—The members of the Consistory shall constitute the Board of Trustees, and shall have the management of all the property of the congregation, real, personal and mixed, in accordance with the provisions of the Constitution of the Reformed Church in the United States.

ARTICLE III.

OF ELECTIONS.

SEC. 1.—Every member in good standing (and who has contributed to the support of the congregation, according to his ability, during the year preceding the election) shall be entitled to vote at all elections.

SEC. 2.—An election shall be held for pastor, whenever the Consistory shall nominate one and appoint a meeting for the purpose (according to the Constitution of the Joint Consistory of the charge.) At this election, a president, clerk and three judges of election shall be appointed who shall certify the result to the Clerk of the Consistory. Every minister who may be elected must, before he can be installed or inducted into office, be a minister in good standing in the Classis to which the congregation belongs.

SEC. 3.—An election for [2] elders and [2] deacons shall be held annually on (Easter Monday), and those thus chosen shall serve two years, or until their successors are chosen and installed.

SEC. 4.—The Consistory shall, at least ten days before the day of election, nominate candidates; but this shall not prevent the congregation, on the day of election, from nominating additional names, and no previous tenure of office shall disqualify any person from being such a candidate.

SEC. 5.—In case of vacancies by death, removal, or otherwise, the Consistory can, if so minded, appoint a day for a special election to fill the vacancy.

ARTICLE IV.

OF MEMBERS AND THEIR DUTIES.

SEC. 1.—Every person is a member of this congregation who has been duly received into connection with it by confirmation, by letter, or by renewal of profession, according to the mode prescribed by the Constitution of the Reformed Church.

SEC. 2.—Every member shall strive to promote the general welfare of the Church, and especially by a consistent life and walk, and shall annually contribute according to his ability towards its support.

ARTICLE V.

AMENDMENTS AND BY-LAWS.

SEC. 1.—This Constitution, or any part of it, may be amended by a vote of two-thirds of the members present, at a meeting called for the purpose, provided that at least ten days' notice of the same shall have been given.

9. CONSTITUTION OF THE JOINT CONSISTORY OF A CHARGE.

DIRECTIONS.

It shall be publicly announced that the members of the different Consistories of the Charge shall meet at a designated time and place for the adoption of a Constitution and By-Laws for the government of the charge. At this meeting the pastor, or in his absence an elder shall preside, and a clerk shall keep a true record of the proceedings, and shall certify the Constitution as adopted to the different Consistories, who shall cause the same to be entered in their respective Church Books.

FORM.

ART. 1.—This Association shall be known as "The Joint Consistory of —— Charge, in————," and shall be composed of the members of the Consistories of the several congregations composing the charge, and be subject to the Constitution and Rules of the Reformed Church in the United States.

ART. 2.—Its object shall be to provide the charge with the stated preaching of the gospel, and other means of grace, and to attend to whatever relates to the general interest of the charge.

ART. 3.—It shall appoint all necessary officers, such as a President, a Clerk, etc., who shall be elected at its annual meeting, and serve until their successors are elected.

ART. 4.—The Joint Consistory shall meet annually on [the Saturday before Whitsuntide], and as often during the year, upon the call of the President, as may be necessary.

ART. 5.—In case the office of pastor becomes vacant by death, resignation, or otherwise, a pastor shall be chosen in the following manner: The Joint Consistory, as such, or by a committee, may invite ministers to visit and preach in the charge. It shall then nominate one as a candidate, who shall preach in each congregation, of which due notice shall be given, and the balloting shall be FOR OR AGAINST the nominee. If a majority of the votes in the whole charge be for him, a call shall be made out by the Joint Consistory.

ART. 6.—When a pastor desires to resign, he shall hand in his written resignation to the Joint Consistory, and ask that body to unite with him in requesting Classis to dissolve the pastoral relation. The Joint Consistory may provisionally accept his resignation, or may submit it to the separate congregations for their action, and shall do so if requested by six members in writing.

ART. 7.—The support of the pastor shall be distributed among the congregations as may from time to time be agreed upon in the Joint Consistory. At its annual meeting it shall be the duty of the Joint Consistory to see that this obligation is punctually discharged.

ART. 8.—The Joint Consistory may purchase and hold in trust, grounds for parsonage and other church purposes, improve and manage the same; and whenever any one of the congregations shall become separated from the charge by the action of the Classis it shall be entitled to an equitable repayment of its share in the same, if demanded.

ART. 9.—The time of the pastor shall be devoted to the several congregations in such ratio as shall from time to time be agreed upon by the Joint Consistory and pastor.

ART. 10.—To the Joint Consistory belongs the duty of electing delegates to Classis, Synods, and other meetings, and providing for their traveling expenses and those of the pastor.

ART. 11.—This Constitution can only be altered and amended at an annual meeting, and by a vote of two-thirds of the members.

(NOTE.—The Joint Consistory, especially if it holds real estate, ought to become an incorporated body, and can become such by following the directions prefixed to the "Incorporation of Congregations.")

11. INCORPORATION OF A CONGREGATION.

DIRECTIONS.

A meeting of the congregation must be duly called, at which a majority of the members must be present. After the choice of a President, a Clerk shall be elected, who shall make a true record of the proceedings, certify and deliver the same to the Recorder of the County, together with a certificate of the said trustees or a majority of them, of

their acceptance of the provisions of the Statutes of the State. A certified transcript of this record, by the Recorder shall be obtained and copied into the Church Book. Or the Recorder may be asked to copy this transcript at once into the Church Record. The congregation is then an incorporated body, with perpetual succession, authorized to hold property, &c. The proceedings and minutes of this meeting should be substantially the following:

FORM.

At a meeting of the members of the Reformed Church of ———, ——— county, ———, duly called for the purpose, in accordance with its Constitution and By-Laws, at which meeting a majority of the members were present, Mr. ——— was chosen to act as President, and Mr. ——— as Clerk. The meeting thereupon resolved that the congregation become a body politic and corporate according to the provisions of the Statutes of the State of ———.

1. The name and title of the congregation shall be "The ——— Reformed church of ——— county, ———."

2. The object of the Association shall be, to provide its members with the preaching of the Word and the administration of the Sacraments, in accordance with the Confession of Faith known as the Heidelberg Catechism.

3. The property of the congregation, real, personal and mixed, shall be managed by the Board of Trustees. The Elders (and Deacons) of the congregation shall constitute the Board of Trustees. The following persons, Elders (and Deacons) of the church, shall be the Trustees, namely: A.—— B. —— C.——D.——, to hold their offices until their successors are elected and installed, according to the Constitution and By-Laws of the congregation and the Constitution of the Reformed Church in the United States.

4. Said Trustees shall administer the property of the congregation, real, personal and mixed, in ac-

cordance with the general "Constitution of the Reformed Church in the United States" and also in accordance with the Constitution and By-Laws of the congregation itself, and of the Statutes of the State of Ohio. No alienation of the corporate property to a purpose which is not in strict accordance with the object for which the property was held, or donated to the corporation, shall be valid except it have the express sanction of the Classis or Synod of the Reformed Church in whose bounds it is located, in accordance with the Laws and Constitution of said Church.

5. This congregation shall be an organic member of the Reformed Church in the United States, and shall be governed by its Constitution and Laws. The spiritual affairs of the Church shall be attended to by the Pastor, Elders and Deacons, forming the consistory of the same, according to the provisions of the Constitution of the Reformed Church in the United States; and also in accordance with the Constitution and By-Laws of the congregation itself, which define the mode in which the Elders and Deacons are elected, for what length of time, and which prescribe in general the government of the Society.

6. And this congregation shall have power from time to time, to adopt, alter and amend such Constitution and By-Laws, as it may see fit—*provided* that they do not conflict with the aforesaid Articles in the Constitution of the Reformed Church in the United States—the Constitution of the State (of Ohio), and the Constitution of the United States.

A true copy of the original Minutes.

——— ———, President,

——— ———, Clerk.

12. INCORPORATION OF A CONGREGATION.

[*Form approved by the General Synod of* 1869.]

SECTION I. A—— B—— C—— and others, and their successors, members of the Reformed Church of ———, in the County of ———, be and are hereby erected into a body politic, and corporate in deed and in law by the name of the ——— Reformed Church, of ———, whose object is to provide its members with the preaching of the Gospel, the administration of the sacraments, and the other means of grace, in accordance with the Confession of Faith, known as the Heidelberg Catechism.

SEC. II. The property, personal, real, and mixed, of said corporation, shall be managed by a Board of Trustees, one-third of whom shall be annually elected by the qualified voters of said congregation, at such times and in such a way as may be specified in the by-laws of said corporation. And said Trustees shall be taken from the members of the Consistory; provided, if for any reason, the election of said Trustees shall not occur at the regular time appointed, said corporation be not dissolved, and said Trustees shall hold over their office, until such times when an election shall be held, agreeably with the by-laws of said corporation.

SEC. III. Said corporation, by the name and style aforesaid, shall have perpetual succession, and shall have power to exercise all the rights and functions belonging to a body politic; shall be able and capable in law and equity, to take, purchase, hold, and receive, to them and their successors, for the use of said church, lands, tenements, goods and chattels, of whatsoever kind, nature, or quality, real, or personal, or mixed, which now is, or shall hereafter become, the property of said corporation, or be held for their use, by gift, grant, bargain, sale, conveyance, bequest, or otherwise, from any

person whatsoever capable of making the same, and the same to sell, improve, or dispose of, for the use and benefit of said church, as may be directed by two-thirds of the qualified voters of said congregation present at any meeting convened for such purpose, upon due notice being given. *Provided*, that they do not divert any of said property from its intended use, as originally held, devised, granted or given. And no alienation of the corporate property, to a purpose, which is not in strict accordance with the object for which the property was held or donated to the corporation, shall be valid, except it have the express sanction of the Classis or Synod of the Church, in whose bounds it is located, in accordance with the Laws and Constitution of the Church.

SEC. IV. The spiritual interests of the corporation or congregation, shall be attended to by the Pastor and Elders of said church, as provided for by the Constitution of the Reformed Church in the United States; whilst all the other internal or secular affairs of the congregation, not already provided for, shall be managed by the Consistory of said congregation, composed of Pastors, Elders, and Deacons, as provided by the Constitution of the Reformed Church in the United States. Of the Elders and Deacons first elected under the provision of this Charter, one-third shall hold their office for one year, one-third for two years, and one-third for three years; and thereafter one-third shall be annually elected to supply the vacancies as they occur, which election shall be held according to the rules established by the by-laws.

SEC. V. That A——— B——— and C———named in the first section of these acts of incorporation, be and are hereby constituted Trustees of said corporation, until the time of the first election under this act.

And this corporation shall have power from time to time, to adopt, alter and amend such by-laws as it may see fit. *Provided*, They do not conflict with

the aforesaid articles of incorporation,—the Constitution of the Reformed Church in the United States,—the Constitution of the State in which it is located, and the Constitution of the United States.

13. FORM OF A DEED FOR CHURCH PROPERTY.

To unincorporated Trustees of a Reformed Congregation.

Know all men by these presents, that ——— in consideration of ——— to ———paid by A.—— B.—— C.——, Trustees, the receipt whereof is hereby acknowledged, do grant, bargain, sell and convey to the said A.—— B.—— C.——, Trustees, in trust for the (First Reformed Church of Tiffin, Seneca County, Ohio,) standing in organic connection with "The Reformed Church in the United States," governed by its Constitution, and administering the means of grace in accordance with the Confession of Faith known as the Heidelberg Catechism, and to their successors and assigns forever, ———and all the estate, title and interest of the said ——— either in law or equity, of, in and to the said premises, together with all the privileges and appurtenances to the same belonging, and all the rents, issues and profits thereof: To have and to hold the same to the only proper use of the said ——— in trust for the uses and purposes aforesaid, their successors and assigns forever. And the said —— for —— and for —— heirs, executors and administrators, do hereby covenant with the said A—B.—C.—, their successors and assigns that—— the true and lawful owner of the said premises, and ha— full power to convey the same; and that the title so conveyed is clear, free and unincumbered; and further, that ——— will warrant and defend the same against all claim or claims of all persons whomsoever.

In witness whereof, the said ——— hereby release——right and expectency of Dower in the said

premises, ha— hereunto set —— hand and seal, this —— day of —— in the year of our Lord, one thousand eight hundred and ———.

Signed, sealed and acknowledged in the presence of us. } ————————(Seal)

———————————— } ————————(Seal)

14. STATISTICAL REPORTS TO CLASSIS.

The following are to be reported at the annual meeting of each Classis. Blanks for the purpose are usually furnished by the Stated Clerks.

1. Name of Minister.
2. Number of Congregations.
3. Name of Charge.
4. Number of Members.
5. Number of Members Unconfirmed.
6. Infant Baptisms.
7. Adult Baptisms.
8. Confirmed.
9. Received by Certificate.
10. Communed during the year.
11. Dismissed.
12. Excommunicated.
13. Erasure of Names.
14. Deaths.
15. Number of Sunday Schools.
16. Number of Sunday School Scholars.
17. Students for the Ministry.
18. Contributions for Benevolent Objects.
19. " for Congregational Purposes.
20. Minutes of Synod ordered.
21. Post Office Address of Minister.

15. CHURCH REGISTER.

Every congregation shall have a Church Register, which shall be carefully kept by the Minister or the Clerk. It is best to purchase blank books

properly ruled and prepared for the purpose. Where this cannot conveniently be done, any good blank book can be prepared as follow :

BAPTISM.

Names of Baptized.	Names of Parents and Sponsors.	Time of Baptising.	Time of Birth.

CHURCH MEMBERS.

Names of Members.	How Received.	When Received.	Remarks.

MARRIAGES.

Names of Married.	Time of Marriage.	Remarks.

DEATHS.

Name of Deceased.	Time of Decease.	Remarks.

CONFIRMED.

Names	Time of Confirmation.	Remarks.

COMMUNION REGISTER.

At each communion the names of all who partake of the Lord's Supper should be entered under this head.

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16. FORM OF A CONSTITUTION FOR A SUNDAY SCHOOL.

ART. 1.—This School shall be called the Sunday School of ————————. It shall consist of the Pastor, the officers, the teachers and the scholars.

ART. 2.—The object of this school shall be, the training of its members in Christian character, by means of worship and the diligent study of the Sacred Scriptures.

ART. 3.—The Superintendent shall be appointed by the Consistory, (or elected by the teachers). The other officers shall be elected by the school annually. The teachers shall be appointed by the Superintendent, with the concurrence of the Pastor.

ART. 4.—This School shall be under the supervision of a Sunday School Board, consisting of the

Pastor, the Consistory, the officers and teachers of the School.

ART. 5.—Regular meetings of this Board shall be held quarterly, on ————————, for the transaction of such business as relates to the interests of the school, at which the following order shall be observed: 1. Singing and Prayer; 2. Calling the Roll; 3. Reading the Minutes; 4. Unfinished Business; 5. Reports from Committees; 6. Report from Superintendent; 7. Report from the Treasurer; 8. Report from the Librarian; 9. Reports from the teachers; 10. Miscellaneous.

ART. 6.—Special meetings of the Board may be called by the Pastor, or by the Superintendent, or by any three of the members.

ART. 7.—This Constitution may be altered or amended by the Board, provided that the changes be proposed in writing at one meeting and acted upon at a subsequent meeting.

17. LEMMATA.

ADOPTED 1840.

ARTICLE I. OPENING OF SYNOD.
ART. II. MEMBERS PRESENT.
ART. III. ELECTION OF OFFICERS.
ART. IV. RULES OF ORDER.
ART. V. APPOINTMENT OF STANDING COMMITTEES.
1. *On Minutes of Synod.*
2. *On Overtures.*
3. *On Correspondence with Sister Churches.*
4. *On Minutes of Classes.*
5. *On Examination, Licensure and Ordination.*
6. *On the State of Religion and Statistical Reports.*
7. *On the Theological Seminary.*
8. *On Missions.*
9. *On Finance.*
10. *On Nominations.*
11. *On Publication.*

ART. VI. COMMUNICATIONS.
ART. VII. MINUTES OF SYNOD.

ART. VIII. OVERTURES.
ART. IX. CORRESPONDENCE WITH SISTER CHURCHES
ART. X. MINUTES OF CLASSES.
ART. XI. EXAMINATION, LICENSURE AND ORDINATION.
ART. XII. RELIGION AND MORALS.
ART. XIII. THEOLOGICAL SEMINARY.
ART. XIV. MISSIONS.
ART. XV. FINANCE.
ART. XVI. APPEALS AND REFERENCES.
ART. XVII. COMPLAINTS.
ART. XVIII. SUNDAY-SCHOOLS.
ART. XIX. PUBLICATION.
ART. XX. CHURCH GOVERNMENT.
ART. XXI. MISCELLANEOUS.
ART. XXII. RESUMPTION AND CLOSE.
ART. XXIII. ADJOURNMENT.

18. RULES OF ORDER FOR SYNODS AND CLASSES.

Adopted by the Synod of Baltimore, 1867, *and also by the General Synod in* 1869.

ARTICLE 1. The President shall take the chair precisely at the hour to which the Synod stands adjourned; shall immediately call the members to order, and, on the appearance of a quorum, shall open the meeting with a hymn and prayer.

ART. 2. If a quorum be assembled at the hour appointed, and the President be absent, the Synod shall appoint a President *pro tempore*.

ART. 3. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

ART. 4. After prayer, the Synod shall proceed to business. The business shall be taken up in such order as shall conform most nearly to that laid

down in the Lemmata adopted by Synod. The business referred to Standing Committees shall have the precedence, except subjects which may have been assigned to some particular hour.

ART. 5. It shall be the duty of the President, at all times, to preserve order, guard against the violation of the Constitution, or the Rules of Synod, and endeavor to conduct all business before Synod to a speedy and proper conclusion.

ART. 6. It shall be the duty of the President carefully to keep notes of the several articles of business, which may be assigned to particular days, and to call them up at the time appointed, and to appoint all committees, except in those cases in which Synod shall decide otherwise.

ART. 7. The President may speak with regard to points of order in preference to other members, rising from his seat for that purpose, and shall decide questions of order subject to an appeal to Synod, which may be taken by any two members. Such appeal shall be taken without debate, and require two-thirds of the members voting to sustain it.

Art. 8. It shall be the duty of the Secretaries, as soon as possible after the commencement of a meeting of Synod to form a complete Roll of the members present, and to put the same into the hands of the President; and to file all papers in the order they have been read, with proper endorsements, and to keep them in perfect order.

Art. 9. Business left unfinished at a preceding sitting shall be ordinarily be first taken up at the succeeding one.

Art. 10. A motion made must be seconded, and afterwards repeated or read aloud by the President, before it is debated; and every motion shall be reduced to writing, if the President, or any member require it.

Art. 11. Any member, who shall have made a motion, shall have liberty to withdraw it, with the consent of his second, before any debate has

taken place thereon ; but not afterwards without leave of the Synod.

Art. 12. On questions of order, adjournment, commitment, or the previous question, no member shall speak more than once. On all other questions, each member may speak twice, but not oftener, without leave of Synod.

Art. 13. When a question is under debate, no motion shall be received, except a motion to amend, to commit, to postpone, to take the previous question, or to adjourn.

Art. 14. An amendment may be moved on any motion, and shall be decided before the original motion.

Art. 15. If a motion under debate contains various parts, any two members may call for a division, and may have the question taken on each part separately.

Art. 16. The previous question on any motion shall not be called until after a reasonable time shall have been afforded to discuss it. The call to be entertained, must be made by at least twelve members rising in their places for the purpose. The previous question shall be in this form : Shall the main question be now put ? And until it is decided, it shall preclude all further amendment or debate on the main question. The effect of a call for the previous question, when sustained, shall be to bring the Synod to a direct vote on the motion then pending.

Art. 17. A question shall not again be called up, or reconsidered, at the same session of the Synod, in which it has been decided, unless the motion to reconsider be made and seconded by persons who voted with the majority.

Art. 18. Every member, when speaking shall address himself to the President, and shall treat his fellow-members, and especially the President, with decorum and respect.

Art. 19. During the transaction of business, members shall not engage in private conversation ; nor

shall one member address himself to another, or to any person present, in a debate, except by permission from the President.

Art. 20. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

Art. 21. It is indispensable that members of Synod maintain gravity and dignity; that they attend closely in their speeches to the subject under consideration, and avoid all prolix and desultory harangues; and when they deviate from the subject, it is the privilege of any member, and the duty of the President, to call them to order.

Art. 22. No member, in the course of debate, shall be allowed to indulge in personalities.

Art. 23. If more than one member rise to speak at the same time, the member, who is the most distant from the President's chair, shall speak first.

Art. 24. When more than three members of the Synod shall be standing at the same time, the President shall require all to take their seats, the person excepted, only, who may be speaking.

Art. 25. If any member act, in any respect, in a disorderly manner, it shall be the privilege of any member, and the duty of the President, to call him to order.

Art. 26. The Synod, immediately after it has completed its organization, shall define the limits, which shall constitute the bar of the house, and no member shall be allowed to take part in the discussions, or vote on any question, who is not at the time within these limits.

Art. 27. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very important questions to a small portion of the Synod. Silent members, unless excused from voting, must be considered as acquiescing in the vote of the majority.

Art. 28. The person first named on any committee, shall be considered the chairman thereof, whose

duty it shall be to convene the committee; and in case of his absence or inability to act, the second named member shall take his place, and perform his duties.

Art. 29. When different motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be taken first, on the highest number, and on the longest time.

Art. 30. When the President has begun to take the vote, no further debate shall be admitted unless it appear that a mistake has ocurred; in which case the mistake shall be corrected, and the President shall recommence taking the vote.

Art. 31. When a vote is taken by ballot, the President shall vote with all the other members; but he shall not vote in any other case, unless the Synod shall be equally divided; when, if he do not choose to vote, the question shall be lost.

Art. 32. No member shall be permitted to enter a protest against any decision of Synod. If a member feel himself aggrieved in any such decision, the *Yeas* and *Nays* in the case, shall be recorded, if he require it.

Art. 33. The Synod may sit in private, on business, which, in their judgment, ought not to be matter of public discussion.

Art. 34. Besides the private sessions, which may be held, whenever it be judged expedient so to do, the Synod may hold what are commonly termed interlocutory meetings, or Committees of the whole Synod, in which members may freely converse together, without the usual formalities of Synodical proceedings.

Art. 35. If any member withdraw from Synod without leave from the President, or return home without the consent of Synod, he shall incur the censure of Synod.

Art. 36. At the final adjournment of Synod, after an appropriate prayer and hymn the President shall pronounce the apostolic benediction.

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ADDENDUM.

FORM OF A DEED

To an incorporated congregation of the Reformed Church.

Know all men by these presents, that ——— in consideration of ——— to ——— paid by the (first Reformed church), the receipt whereof is hereby acknowledged, do grant, bargain, sell and convey to the (first Reformed church of Tiffin, Seneca Co., Ohio), standing in organic connection with "The Reformed Church in the United States," governed by its Constitution, and administering the means of grace in accordance with the Confession of Faith known as the Heidelberg Catechism, and their successors and assigns forever, ——— and all the estate, title and interest, &c. (For the remainder, see page 166.)

FEB 7 1973